DHARMA KING

The Life of the 16th Gyalwang Karmapa in Images

རྒྱལ་དབང་ཀརྨ་པ།

DHARMA KING

The Life of the 16th Gyalwang Karmapa in Images

ཨོཾ ཨཱཿཧཱུཾ ཨཱཿ

ཧཱུཾ ཨཱཿ

Dharma King

The Life of the 16th Gyalwang Karmapa in Images

Produced under the Guidance of

The 17th Gyalwang Karmapa,

Ogyen Trinley Dorje

Produced under the Guidance of
The 17th Gyalwang Karmapa, Ogyen Trinley Dorje

Photo Editing by Damchö Diana Finnegan
and Tenzin Dapel (Rahel Gertsch)

Text by Damchö Diana Finnegan

Design by Louise Light

KTD PUBLICATIONS
Karma Triyana Dharmachakra
335 Meads Mountain Road
Woodstock, NY 12498, USA
www.KTDPublications.org

and

ALTRUISM PRESS
(Drophen Tsuglag)
Camp: Gyuto Ramoche Temple
Sidhbari 176057 Dist. Kangra
Himachal Pradesh, India

© 2014 by The 17th Gyalwang Karmapa, Ogyen Trinley Dorje. All rights reserved. No part of this book may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the publisher.

ISBN 978-1-934608-49-4
Library of Congress Control Number / LCCN 2014910323. Printed in Singapore. Printed on acid-free paper that meets the American National Standards Institute Z39.48 Standard.

The Tibetan calligraphy that appears on the opening page of this book was written especially for this publication by the 17th Gyalwang Karmapa, Ogyen Trinley Dorje. The words reflect one of the traditional epithets given to the Karmapa historically: "chos kyi rgyal po karmapa" or "Dharma King, Karmapa."

Photo on frontispiece by Lars Gammeltoft, taken in Rumtek, Sikkim, in 1975.

Contents

6 FOREWORD *by* The 17th Gyalwang Karmapa, Ogyen Trinley Dorje

8 INTRODUCTION

10 CHAPTER 1. Beginnings: Tibet & Beyond

20 Memories of Tsurphu
26 Heart Father & Son
36 Journey to Beijing
40 An Historical Friendship
42 IN HIS OWN WORDS: Songs of Prediction

44 CHAPTER 2. Rebuilding in Exile: Sikkim & India

48 Building the Base
54 Sacred Contents
62 Preserving the Arts
70 Recreating Practice Cycles
84 Nurturing Heart Sons
90 Transmitting Kagyu Ngagdzö
95 Pilgrimage in the Noble Land
130 IN HIS OWN WORDS: The Excellent Path of Benefit & Happiness

136 CHAPTER 3. Taking the Dharma to the World: North America

160 Setting the Stage
166 The Joy of Birds
176 Encounter with the Hopi
216 Meeting the Press
228 The Black Crown Ceremony
262 Indigenous Peoples
272 IN HIS OWN WORDS: Confusion Collapses into Space

274 CHAPTER 4. Taking the Dharma to the World: Europe

277 Establishing a Presence
284 On the Road
309 In the Vatican
313 A Day at the Farm
322 Blessing the Ground
330 Carrying the Crown
342 TEACHING THROUGH GESTURES: Mudra

344 CHAPTER 5. Building Bridges: East Asia

354 Visiting the Zoo
367 A Faithful Dog
370 Mahayana & Vajrayana
380 IN HIS OWN WORDS: The Heart of Mahayana

382 CHAPTER 6. Leaving the World with Dharma

389 Printing the Buddha's Words
394 Stories in Dance Form
420 Encouraging Westerners
422 The Newest Seat
450 IN HIS OWN WORDS: Rainfall of Nectar

452 CHAPTER 7. Granting One Last Teaching

462 ACKNOWLEDGMENTS

The Karmapa

For a very long time, I have wanted to do something to commemorate the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje. Although it has taken me so long to do something that honors his memory, it is a great privilege for me to be able to produce this book now.

The aim of this publication is not merely to collect historical images, but to produce certain feelings and emotions. This book should serve as something impervious to the processes of birth and death, allowing us to know and to feel that we have never been parted from the 16th Gyalwang Karmapa – that he is in fact with us still.

For those who did not have the great fortune to meet him themselves, I hope this book offers a glimpse of what it meant to encounter him personally. The 16th Gyalwang Karmapa seldom gave Dharma teachings through words, but taught intensively through physical gestures, and tamed beings through his mere presence. As a tribute to this special quality of the 16th Gyalwang Karmapa, this book offers these images as a basis for experiencing his physical presence. One of his major activities was to liberate all those who saw him, as he did when donning the Black Crown, so there is undoubtedly great value in any visual connection made with him. I make aspiration prayers that all those who see these photos or hold this book in their hands may receive the full benefit of his actual presence.

Great beings are not born great, but in the course of their lifetime from birth to parinirvana, their activities naturally come to reflect their greatness. These photos reveal the gradual unfolding of an astonishing range of activities, all accomplished in one far-too-short life. Among his many life achievements, the 16th Karmapa presided over the Karma Kamtsang lineage during the tumultuous transition from its traditional bases in Tibet into diaspora, where it was no longer supported by the traditional culture and geography of Tibet. He ensured that his heart sons and the other lamas

upholding the Karma Kamtsang all had a sound base in Sikkim after their escape from Tibet, and provided them with leadership, hope and a vision for the future in a land that was new and alien to them. Except through sheer spiritual power and fierce commitment, it is hard to imagine how anyone could bring the lineage through such radical changes intact, much less lead it to flourish. Yet looking at these photos, we can feel clearly the spontaneous joy of his perseverance, which makes his accomplishments seem so effortless. I am deeply inspired by the 16th Karmapa's resilience in the face of these obstacles. I take courage in how much he could achieve despite the great adversities he faced.

When we look at these photos, we are gazing back at a golden age that prevailed under the leadership of the 16th Gyalwang Karmapa. We may yearn to return to those golden times, when the lineage was whole and united. I myself look on that period with great longing, and am constantly praying that we can enjoy again that time of harmony and wholeness. Just as the images of all the places he visited and the people he met are united here in these pages, my heartfelt aspiration is that we can all join together to work side-by-side to benefit the beings of this new century. I pray that this happen soon; the magnitude of the suffering of beings is too great, and the social and environmental challenges facing the world today are too heavy for us to bear separately, and can only be fully addressed if we are united.

The idea of publishing such a commemorative volume was originally conceived as part of the Karmapa 900 celebrations, but due to the enormity of the task of researching and collecting all the images, it required until now to complete. I would like to express my thanks to all those who helped in creating this book, especially to Damchö for undertaking this project on my behalf, and to Louise Light for all her work in designing the book, as well as to the generous sponsors and to all those who contributed photographs.

Ogyen Trinley Dorje
The 17th Gyalwang Karmapa

Introduction

This book pays tribute to the life of Rangjung Rigpe Dorje, the 16th reincarnation of the Gyalwang Karmapa. At first glance, the images presented here mark the trajectory of a single life from its beginning with birth in 1924 to its conclusion in 1981. However, the biography of a Karmapa far exceeds the bounds of any single physical existence. This is so not only because of the vast number of other lives such a being touches and transforms, but more broadly because the Karmapa is a single consciousness intentionally taking successive rebirths. For this reason, the life of a Karmapa must be understood as but one instantiation in an ongoing series of existences, lived for the sole purpose of benefiting others.

To approach the life of the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje, one must consider the fundamental meaning of the Karmapa reincarnation lineage. Until the 12th century, when the 1st Karmapa, Dusum Khyenpa, was born in eastern Tibet, no being had conceived of intentionally reincarnating and leaving instructions to allow his disciples to locate his next physical form. Known for the intensity of his compassion for beings and his commitment to care for his Dharma lineage, the 1st Karmapa left a letter with details that would allow disciples to locate him in his next rebirth. The 2nd Karmapa, Karma Pakshi, provided such clear signs confirming that he was, indeed, the reincarnation of Dusum Khyenpa that all doubts were overcome. Based on that, people were prepared to accept the revolutionary idea that truly enlightened masters could extend their care for their disciples even beyond the boundaries of life and death.

This manifestation of the Karmapa's unbearable compassion for his disciples changed the future of Tibetan Buddhism. Other gurus who had reached a sufficient level of spiritual attainment began adopting this practice, which to this day forms an important basis for the historical longevity of Tibetan Buddhist practice lineages. The goal of guiding all sentient beings to complete enlightenment is the longest-term goal imaginable. The serious pursuit of this goal requires institutional stability and spiritual guidance that can transcend far beyond the limits of any single lifetime. Reincarnation lineages make possible the lasting spiritual relationships that are needed to guide individual beings in their multi-life progress toward their ultimate enlightenment. Reuniting with his students life after life allows the Karmapa to draw on a deep karmic history to lead them to each progressive step on their path, as many disciples of the 16th Gyalwang Karmapa experienced for themselves.

Fusing stability with flexibility, the institution of reincarnation lineages pioneered by the 1st Karmapa ensures that his Dharma lineage remains intact yet continually relevant through radical shifts in historical conditions, as the life of the 16th Gyalwang Karmapa clearly demonstrates. As a single mindstream adopting repeatedly renewed forms, the Karmapa can draw on tradition yet apply the ageless teachings of the Buddha and the lineage masters to changing times without losing their essential meaning and purpose.

Though it may be the most historically visible of his accomplishments, the deed of instituting a reincarnation lineage was just one of many centuries of diverse and vast activities. "Karmapa" is a combination of Sanskrit and Tibetan that can be translated as "He

who Engages in Enlightened Activity," indicating that the Karmapa particularly manifests the commitment and ability to act for the sake of beings, constantly, spontaneously and in whatever way is of most benefit.

It is within this vast context that the activities of the 16th Karmapa unfolded. His life began in a period when conditions appeared relatively stable and the outlook positive for the flourishing of his lineage of Tibetan Buddhism in Tibet. Incursions into Tibet by British and Russian players of the Great Game had abated by the early 20th century, while ongoing isolationist policies kept Tibetan Buddhism insulated from the changes wrought by modernity elsewhere. Having weathered a series of historical challenges dating from the destruction of the Karmapa's Great Encampment in the 17th century, the Karma Kagyu lineage was emerging onto firmer ground. The 15th Karmapa, Khakhyab Dorje, had been a leading figure in the 19th-century nonsectarian movement that brought renewed vigor and a spirit of harmonious interchange and mutual respect to the practice of Dharma in Tibet.

Within a few decades of his birth into this relative tranquility of 1924, the 16th Karmapa would be called upon to usher his lineage through the single most tumultuous event in Tibetan Buddhist history – the invasion of Tibet by communist Chinese forces and the consequent flight into exile. A prediction poem composed at the age of 17 makes clear that the 16th Gyalwang Karmapa was aware of the drastic changes to come, and from 1944 onwards he made trips to Bhutan, Sikkim, Nepal and India that helped pave the way for the welcome he and his followers would find there after 1959, when it was most needed. Landing with ease in his new home, the Gyalwang Karmapa at once set about building his base in exile, and simply continued transmitting the Dharma to the disciples who had followed him into exile while offering it to his hosts as well. When hippies and other Westerners began seeking him out at his seat in Rumtek in the 1960s and 1970s, he welcomed them warmly – at times despite the reluctance of some of his entourage – and offered the Dharma to them, too.

Perhaps most remarkable – and utterly characteristic of him – was how effortlessly he deflected all the arrows of this most outrageous misfortune that history flung at him. In the 1970s, a reporter once asked the 16th Karmapa how his role had changed as the leader of the Kagyu lineage since leaving Tibet. His reply is extraordinary: "I have not noticed any specific difference. When I was in Tibet, I also traveled all over, always teaching and making the Dharma available. The situation is very inspiring because there is a lot of interest in Europe, North America and elsewhere in the world. A lot of centers have been established."

It is a sign of his clarity of purpose, his singular joy in serving the Dharma and sentient beings and his unshakable samadhi that, although marshaling his lineage from the Tibetan context in which it had flourished for eight and a half centuries into an entirely new era, the 16th Karmapa saw no significant change in his activities. Only a truly enlightened being could respond to such challenges with such perfect ease. In fact, the 16th Karmapa's comment reveals the essence of a buddha's activity: spontaneously acting to benefit beings wherever and in whatever way the conditions permit.

Beginnings: Tibet & Beyond

CHAPTER 1

As he had done in so many previous lives, in his 15th reincarnation the Karmapa left a letter giving details of his next birthplace, in order to guide his disciples in locating his next physical form. The letter led them to the noble Athup family of Derge, whose son the 11th Tai Situ Rinpoche recognized and enthroned as the reincarnation of his own guru the 15th Karmapa, giving him the name Rangjung Rigpe Dorje. After arriving at his main seat in Tsurphu, at the age of seven the Gyalwang Karmapa underwent a haircutting ceremony conducted by the 13th Dalai Lama, who is reported to have been able to directly perceive the Karmapa's Naturally Appearing Wisdom Crown.

After the period of intensive training traditionally undertaken by the Karmapa in each subsequent reincarnation, the 16th Karmapa adopted a lifelong, vigorous rhythm of traveling, offering Black Crown ceremonies, and generally ripening the minds of beings. In 1944, he visited Bhutan at the invitation of the Bhutanese king, and in 1947 he undertook extensive pilgrimage in Nepal and India and accepted an invitation from Sir Tashi Namgyal, then King of Sikkim, to visit his kingdom. In 1956, he again journeyed throughout Nepal, Sikkim and India on the occasion of Buddha Jayanti, commemorating the 2,500th anniversary of the Buddha's parinirvana. In an exceptional display of foresight, these journeys to neighboring lands allowed the Gyalwang Karmapa to reinforce longstanding historical relationships that would later prove key to safeguarding the future of the Karma Kagyu lineage in exile.

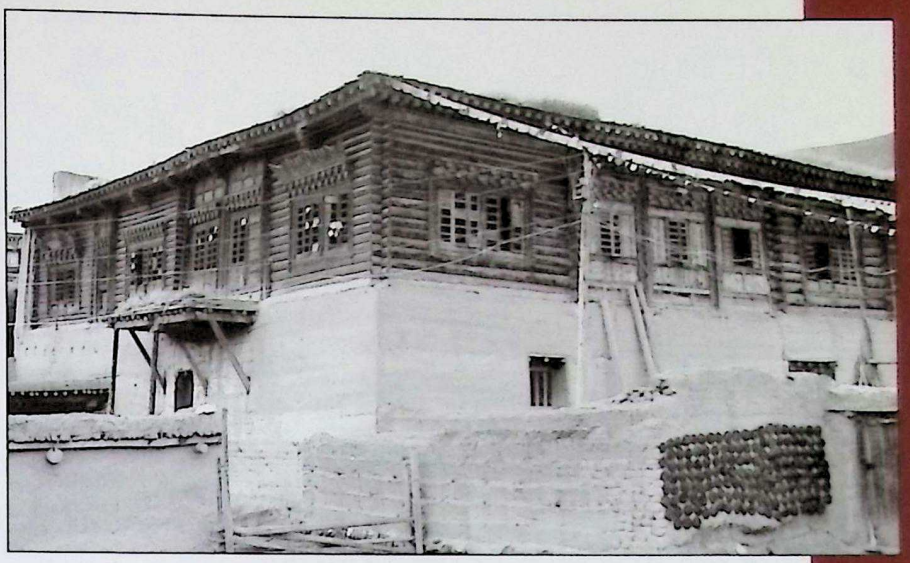
TIBET. EARLY 1930s. This historical image represents the earliest known photograph of the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje. PERSONAL COLLECTION OF THE 17TH GYALWANG KARMAPA

In 1954, the 16th Gyalwang Karmapa traveled to Beijing with His Holiness the Dalai Lama as part of a delegation of Tibet's senior-most religious and political leaders. In ensuing years, at the request of His Holiness the Dalai Lama, the Gyalwang Karmapa traveled through eastern Tibet advocating nonviolence and urging a truce between China and Tibet. In 1959, when he deemed the time right, the 16th Karmapa led a large party on the danger-fraught journey across the frozen peaks to arrive safely in Bhutan—performing the activity of a Buddha, taking the Dharma and the Sangha back to their ancient home south of the Himalayas.

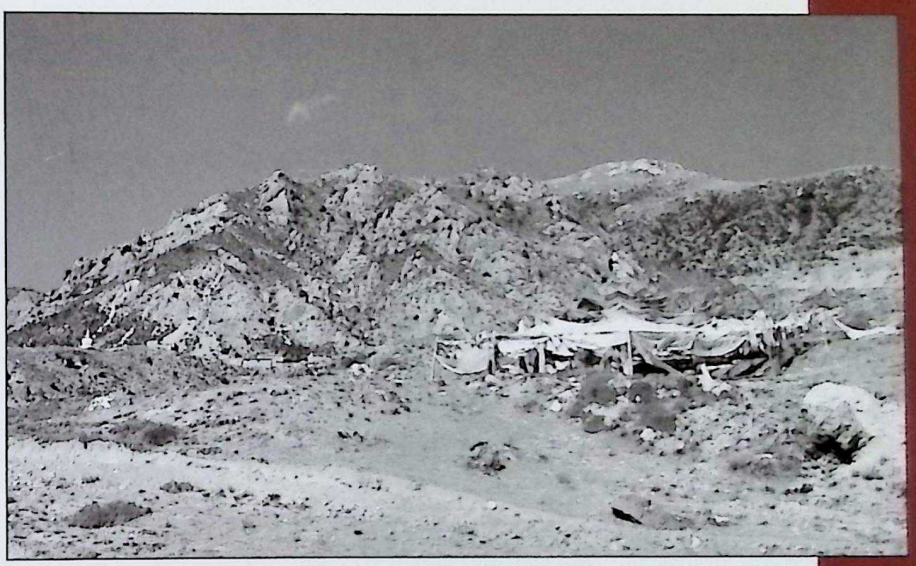
AT LEFT: TIBET. DATE UNKNOWN. The 16th Gyalwang Karmapa, Rangjung Rigpe Dorje. TASHI TSERING COLLECTION

DATE AND LOCATION UNKNOWN.
The parents of the 16th Gyalwang Karmapa, Tsewang Phuntsok Athup (l) and Kelzang Dolma Athup née Gyamkhar (r).
COURTESY OF LAMA PALDEN

DATE AND LOCATION UNKNOWN.
Two of the 16th Gyalwang Karmapa's sisters, Yangchen Dolkar Athup (l) and Tsering Dolma (r). The Gyalwang Karmapa was one of eight siblings. In order of birth, they are: Tsering Dolkar, Dongdzong Zhabdrung Rinpoche, Tsewang Lhamo, Drelkar Tulku Trinley Namgyal (father of Kunzig Shamar Rinpoche), Yangchen Dolkar (mother of Topga-la), the 16th Gyalwang Karmapa, the 6th Dzogchen Ponlop Rinpoche and Tsering Dolma.
TASHI TSERING COLLECTION



DENKHOG, KHAM, TIBET.
Athup family home, where the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje, spent the initial years of his life. Photo taken prior to restoration.
KAGYU SAMYE LING



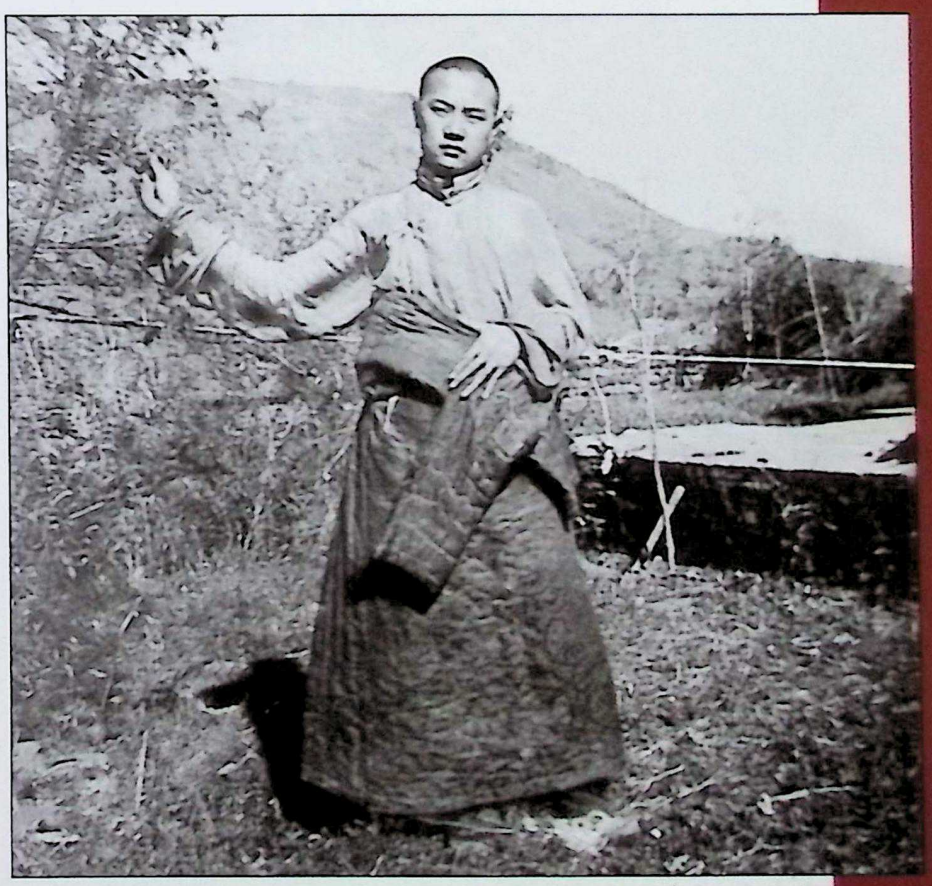
DENKHOG, KHAM, TIBET.
Stupa built on the site of the birthplace of the 16th Gyalwang Karmapa.
KAGYU SAMYE LING

DENKHOG, KHAM, TIBET.
Athup family home, after restoration.
KAGYU SAMYE LING

PALPUNG MONASTERY, KHAM, TIBET, 1930s. This rare photo was discovered in Bhutan on the altar in the home of Paro Penlop Tshering Penjor, a cousin of the first king of Bhutan. KHENPO KARMA NAMGYAL

AT RIGHT: TIBET, DATE UNKNOWN. COURTESY OF DRATENG FAMILY

TIBET. 1930s.
KARMAPA PICTURE PROJECT



TIBET. DATE UNKNOWN.
KTD ARCHIVES

AT LEFT: TIBET. DATE UNKNOWN.
Earliest known image of the 16th Gyalwang Karmapa conferring a Black Crown ceremony. GYALTSAB LABRANG

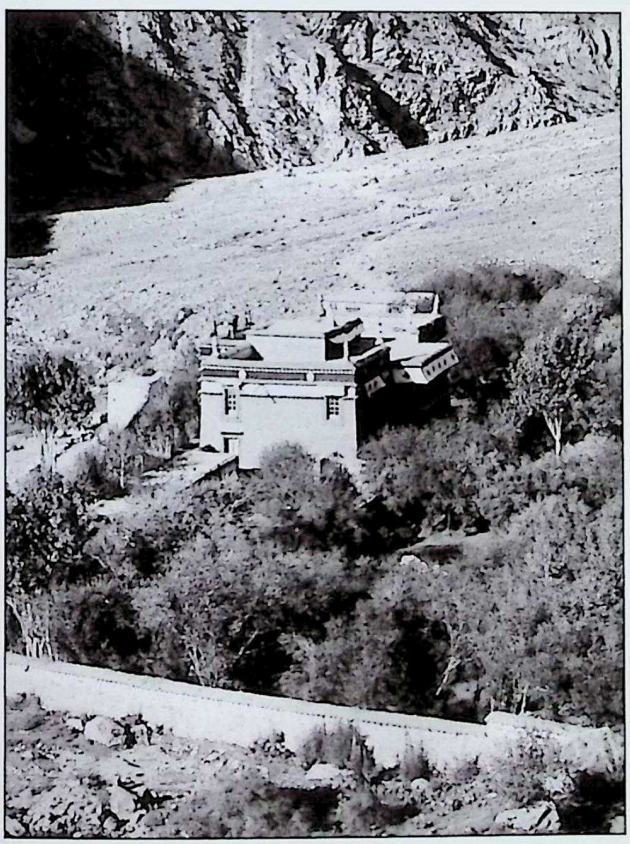
TSURPHU, TIBET. DATE UNKNOWN. One of the three monastic seats founded in the 12th century by the 1st Karmapa, Dusum Khyenpa. Tsurphu Monastery has served as a seat to every successive reincarnation since then. It was from here that the 16th Gyalwang Karmapa would set out on his long journey into exile. TASHI TSERING COLLECTION

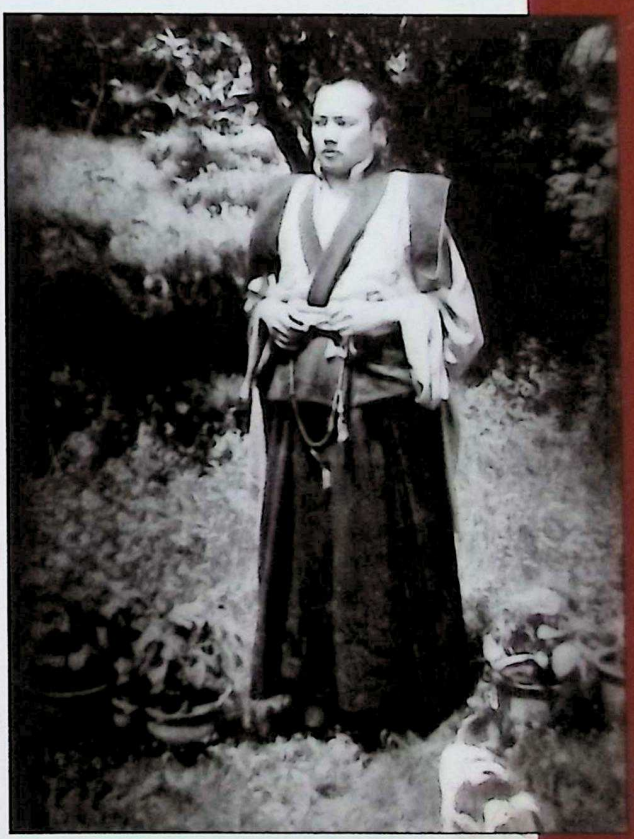
TSURPHU, TIBET. 1950. Seated in his summer residence, a collection of clocks is arrayed as offerings before the sacred images encased behind the Karmapa. PHOTOS BY HUGH RICHARDSON, PITT RIVERS MUSEUM, UNIVERSITY OF OXFORD

Memories of Tsurphu

Tsurphu Monastery has served as a monastic seat to every successive Karmapa reincarnation since it was founded by the 1st Karmapa, Dusum Khyenpa, in the 12th century. While posted to Tibet in the 1930s and 1940s as Head of the British Mission, Hugh Richardson had visited the Gyalwang Karmapa in Tsurphu. Richardson's memoirs describe a Black Crown ceremony and a private meeting at Tsurphu. Richardson writes: "His room was full of clocks of all kinds and was hung with cages of the birds he loved – budgerigars and canaries. The Rinpoche was then about twenty-three years old, a large, calm young man with a ready smile and a sense of humour." Three decades later in Scotland, the 16th Gyalwang Karmapa's translator noticed a dignified older gentleman weeping during a Black Crown ceremony. That gentleman turned out to be Hugh Richardson, who explained that he had last witnessed a Black Crown ceremony in Tsurphu. "I would never in my wildest dreams have imagined the Karmapa would be in my hometown here," he said. "Everything is the same: the gestures . . . the chanting. Nothing has changed, except the place."

TSURPHU, TIBET. 1946 OR 1950. As approached from the direction of Lhasa, the buildings of Tsurphu can be seen on the far side of this tributary stream of the Tolung River that cuts through the narrow valley. PHOTO BY HUGH RICHARDSON, PITT RIVERS MUSEUM, UNIVERSITY OF OXFORD





LEFT TO RIGHT: TSURPHU, TIBET. 1946 OR 1950. Stone walls surround the summer home (trōkhang) of the 16th Gyalwang Karmapa. The walls enclose a large garden that was home to a tame deer and two peacocks, while singing birds in spacious cages lived inside the building. PHOTO BY HUGH RICHARDSON, PITT RIVERS MUSEUM, UNIVERSITY OF OXFORD. COURTESY OF TASHI TSERING ~ TSURPHU, TIBET. DATE UNKNOWN. Sharing an informal moment in his garden with faithful dog at his feet. COURTESY OF LEA TERHUNE

TSURPHU, TIBET, 1946. The setting for this photo was a makeshift studio at Tsurphu, created by hanging silk fabrics behind and setting flowers at the Gyalwang Karmapa's feet – presaging the portable backdrops that would be erected across Europe and North America when he would perform Black Crown ceremonies there decades later. PHOTO BY HUGH RICHARDSON, COURTESY OF THE TRUSTEES OF THE BRITISH MUSEUM

TSURPHU, TIBET. CIRCA 1950. Attendants and Tsurphu labrang staff adjust his costume as the 16th Gyalwang Karmapa performs the sacred vajra dance. KAGYU SAMYE LING

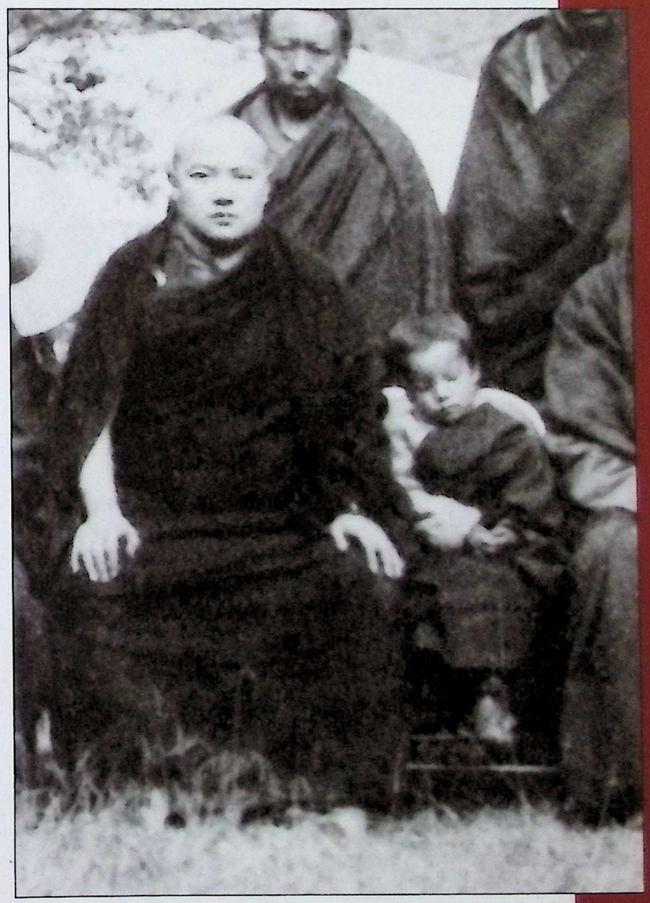
TSURPHU, TIBET. CIRCA 1950. The 16th Gyalwang Karmapa performs the sacred vajra dance at his seat in Tibet. KAGYU SAMYE LING

LITHANG, EASTERN TIBET. 1938. With his root lama, the 11th Tai Situ Rinpoche, Pema Wangchog Gyalpo. During this trip together to Lithang, the 16th Gyalwang Karmapa and the 11th Tai Situ Rinpoche each left a footprint in stone slabs supporting the right and left pillars of a temple enshrining an important image of the 1st Karmapa, Dusum Khyenpa. PALPUNG LABRANG

Heart Father & Son

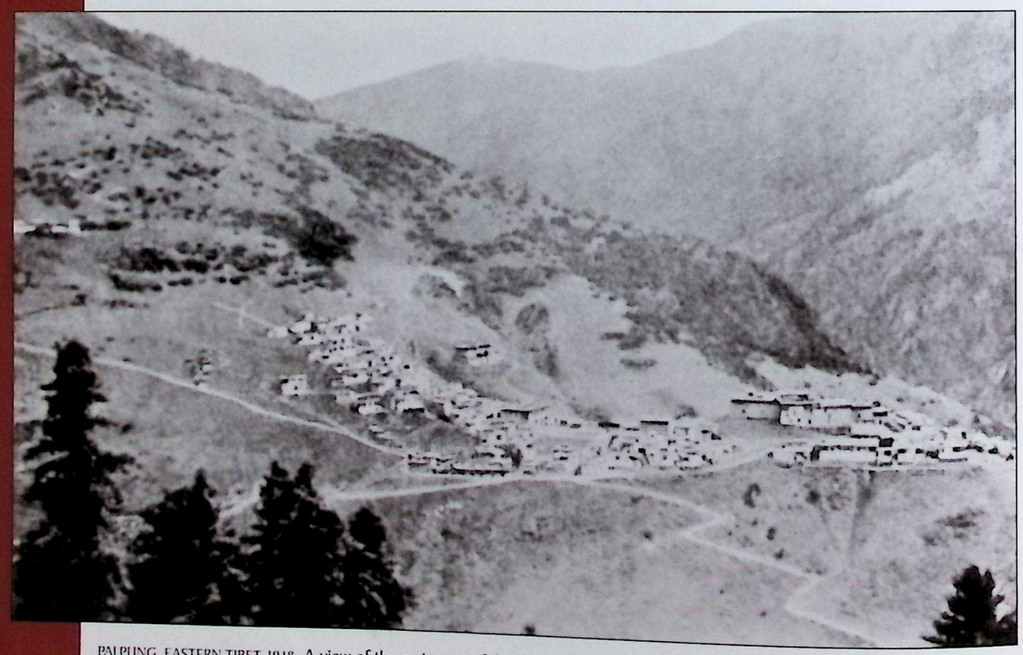
The 15th Karmapa recognized the 11th Tai Situ Rinpoche. The 11th Situ Rinpoche recognized the 16th Karmapa. The 16th Karmapa recognized the 12th Situ Rinpoche, who in turn would recognize the 17th Karmapa. In this way, the Karmapa lineage is sustained by bonds of samaya so firm they endure beyond any single lifetime. The 16th Gyalwang Karmapa was "extremely saddened" by the passing of the 11th Situ Rinpoche, Pema Wangchog Gyalpo, and was very actively involved in seeking out the reincarnation of his beloved guru. While in Beijing, he had a prediction letter hand-delivered to Palpung with a drawing he himself had made of the dwelling in which the tulku could be found. When the search took longer than he wished, he performed a Mahakala puja for seven days, and gave additional details. Once the 12th Situ Rinpoche had been located, the 16th Gyalwang Karmapa enthroned him as Pema Donyo Nyingje, and cared for him closely as his own heart son.

TIBET. 1930s. The 16th Gyalwang Karmapa, Rangjung Rigpe Dorje, with his root guru, the 11th Tai Situ Rinpoche, Pema Wangchog Gyalpo. KAGYU SAMYE LING



TSURPHU, TIBET. 1958. The 12th Tai Situ Rinpoche is seated close by his spiritual father, the 16th Karmapa. TASHI TSERING COLLECTION

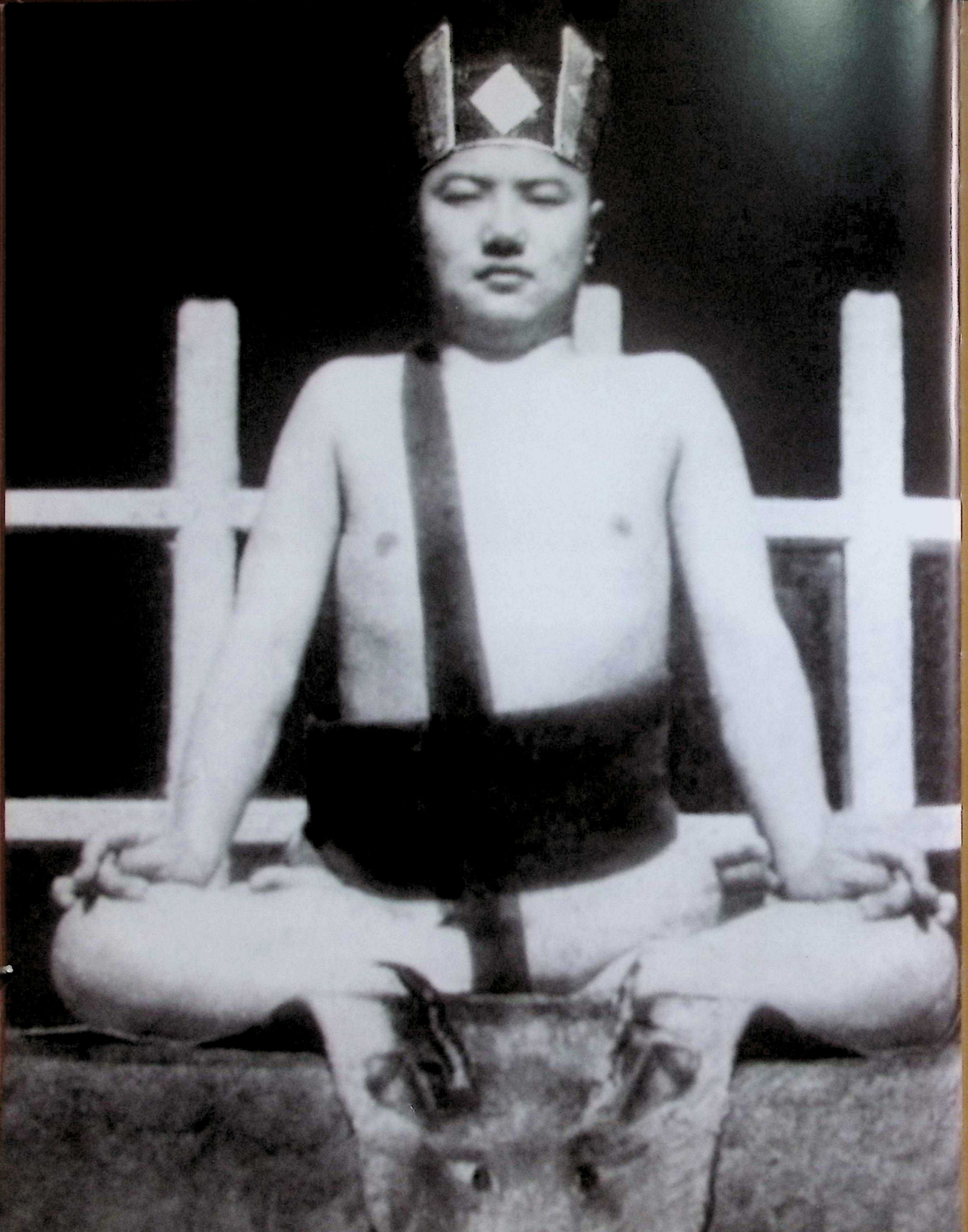
PALPUNG, EASTERN TIBET. 1939. From left to right: the 2nd Jamgon Kongtrul Rinpoche, the 4th Palpung Ongen Rinpoche, the 2nd Beru Khyentse Rinpoche, the 16th Gyalwang Karmapa, the 11th Tai Situ Rinpoche and two unidentified lamas. COURTESY OF PIM WILLEMS

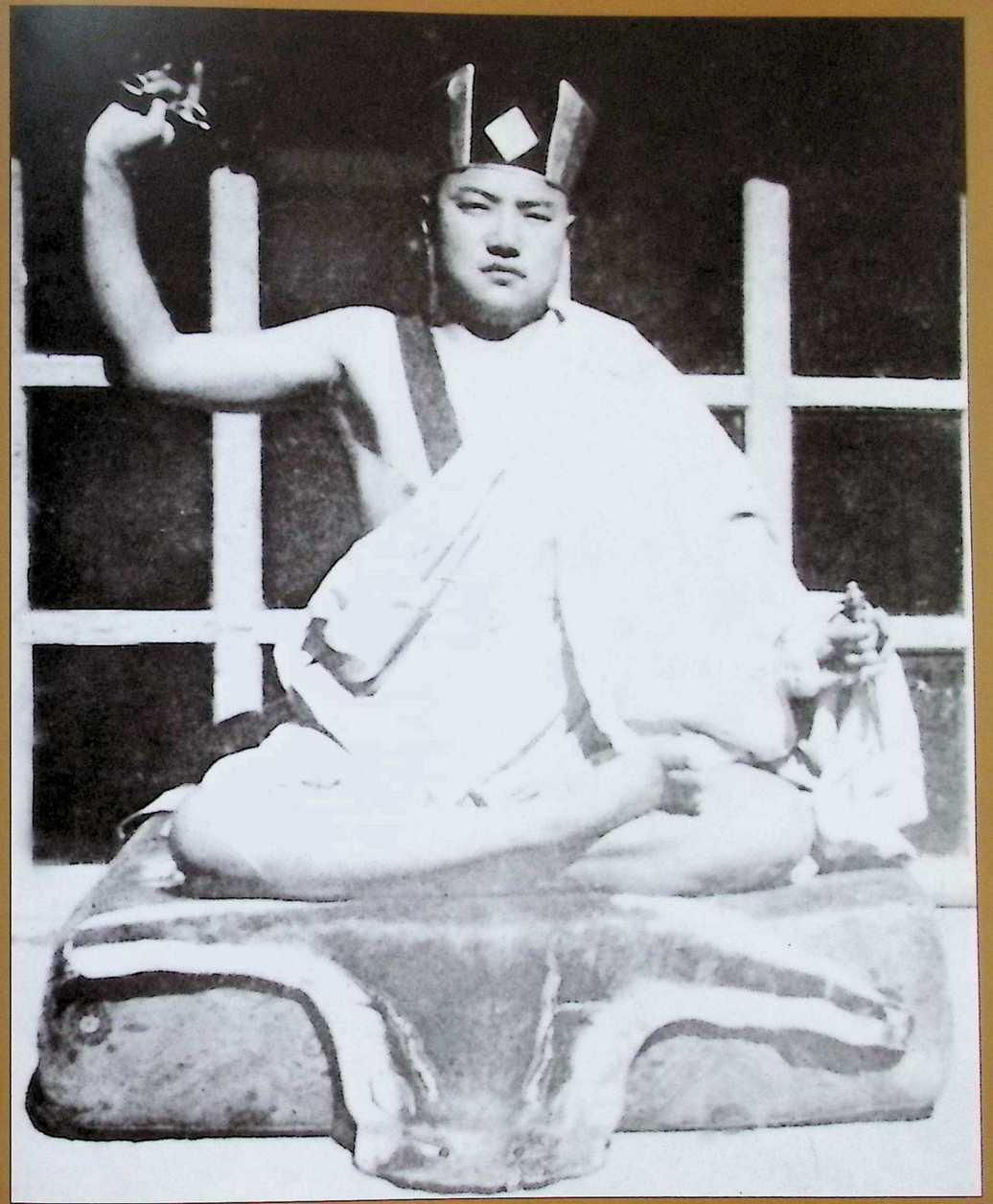


PALPUNG, EASTERN TIBET. 1918. A view of the main seat of the Tai Situ Rinpoche lineage, taken several years before the 16th Gyalwang Karmapa was enthroned there by the 11th Tai Situpa. ERIC TEICHMAN: PUBLISHED IN 1922 IN HIS *TRAVELS OF A CONSULAR OFFICER IN EASTERN TIBET*

TSURPHU MONASTERY, TIBET. LATE 1940s. With the 11th Tai Situ Rinpoche (l) and the 6th Dzogchen Ponlop Rinpoche (r), brother of the 16th Gyalwang Karmapa. COURTESY OF TASHI MANNOX

NEPAL. 1947. KAGYU SAMYE LING

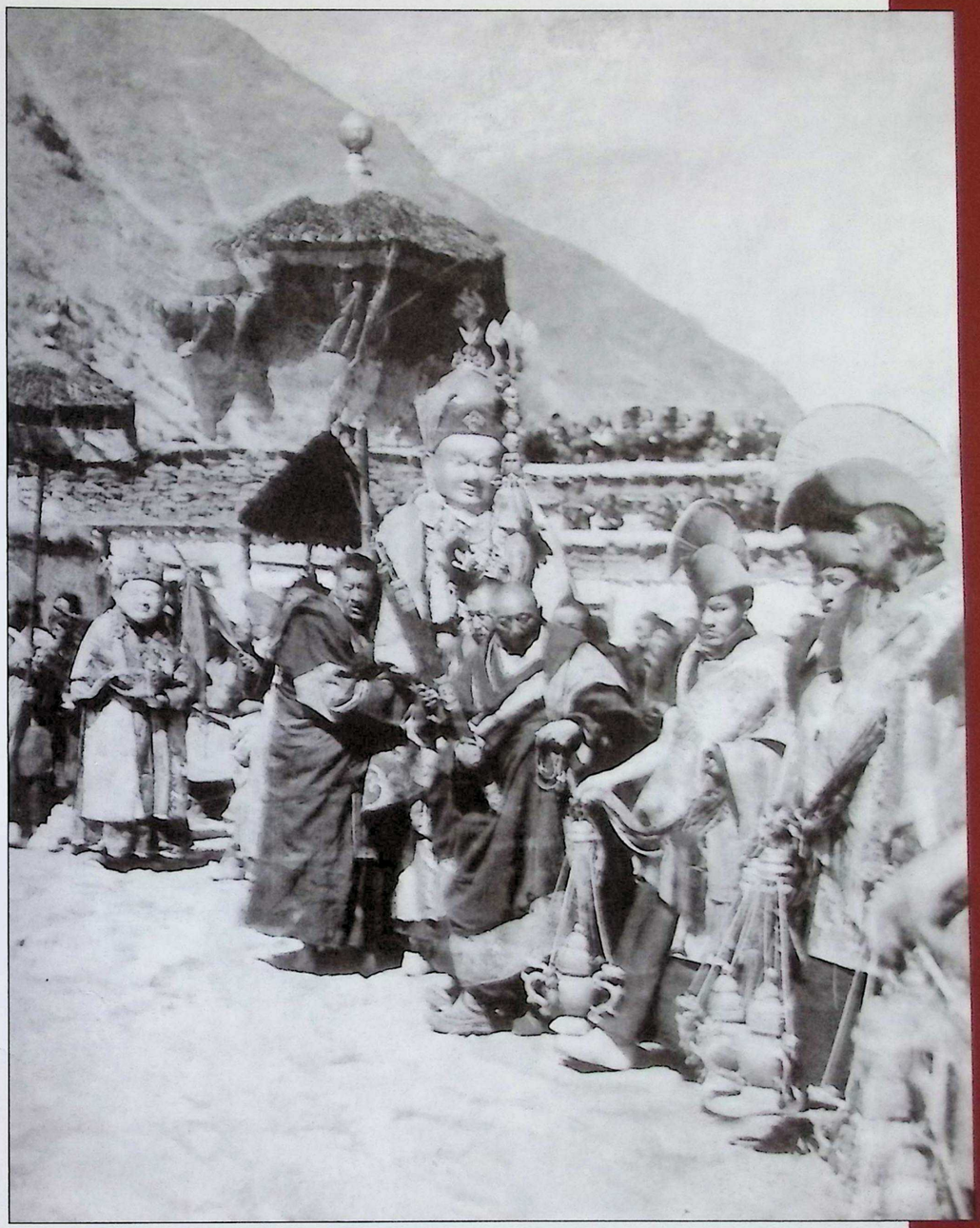




TSURPHU, TIBET, LATE 1940s / EARLY 1950s. Both photos are said to have been taken while the 16th Gyalwang Karmapa was engaged in Six Yogas of Naropa practice at his residence at Tsurphu. The photo above has mantras written on it and is signed on back by the 3rd Tenga Rinpoche.
ABOVE: COURTESY OF GÜNTHER KNOLL

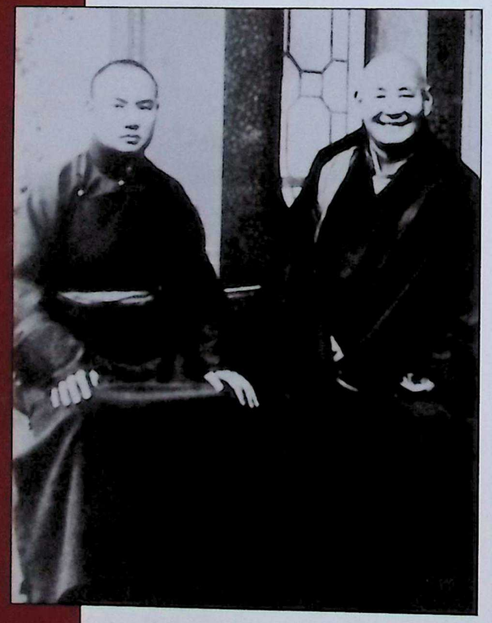
AT LEFT: TSURPHU, TIBET, LATE 1940s / EARLY 1950s. TIBET MUSEUM, DIIR

TSURPHU, TIBET. DATE UNKNOWN. The 16th Gyalwang Karmapa stands atop a tiger skin to dance as Mahakala. The costume he is wearing in this photo is the lone surviving lama-dance costume, having been hidden by devotees during the Cultural Revolution. The Gyalwang Karmapa took the curtain at back with him when escaping from Tibet, and traveled overseas with it. It can be seen in the photos of the land consecration ceremony in New York on page 210. PHOTO FROM PERSONAL COLLECTION OF THE 17TH GYALWANG KARMAPA, OGYEN TRINLEY DORJE



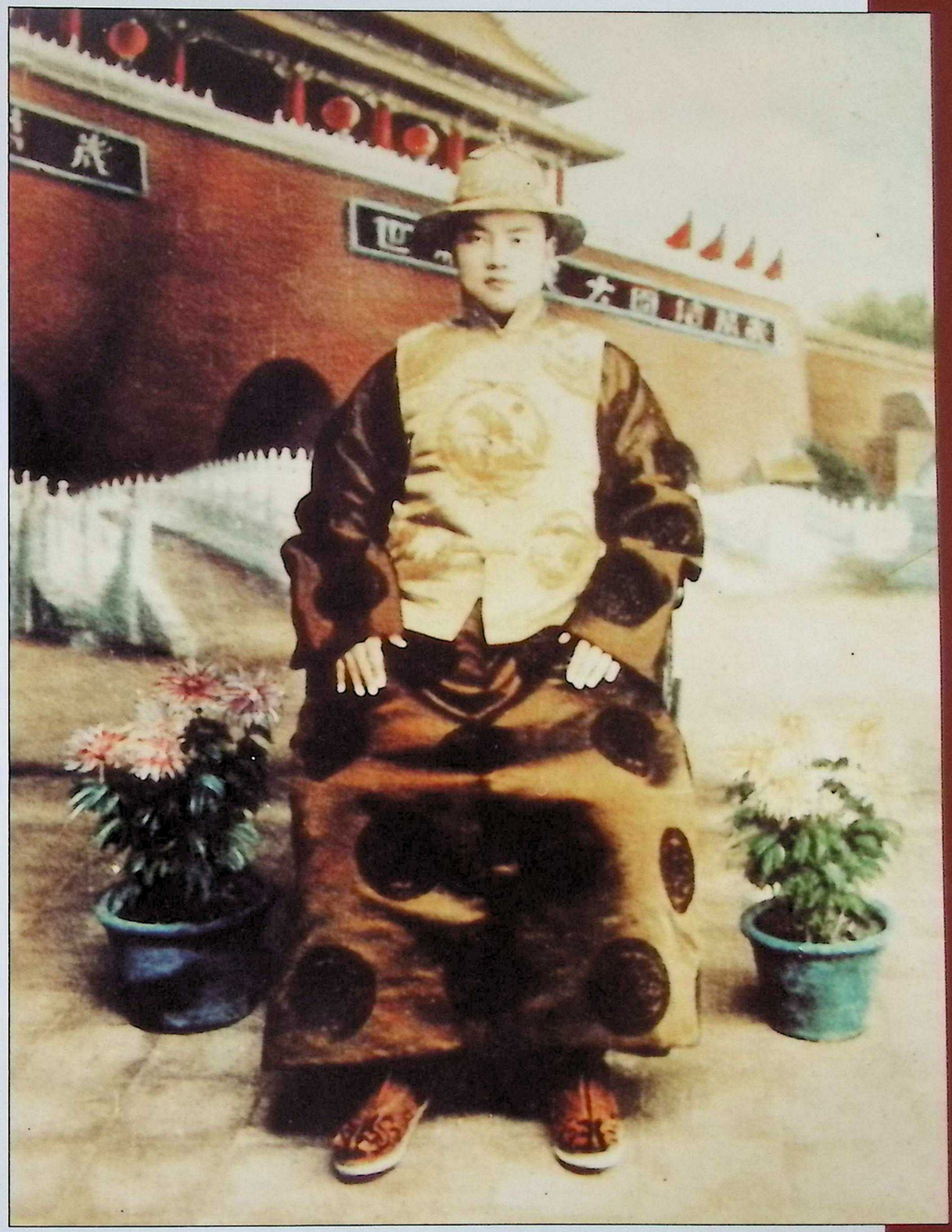
TSURPHU, TIBET. DATE UNKNOWN. The annual Garchen Tsechu puja cycle of Guru Padmasambhava concludes with a day-long series of sacred vajra dances, in which the 16th Gyalwang Karmapa often performed. It is likely, but unconfirmed, that he himself is inside the Guru Padmasambhava statue depicted here.
PHOTO FROM PERSONAL COLLECTION OF THE 17TH GYALWANG KARMAPA, OGYEN TRINLEY DORJE

BHUTAN. 1944. While still in his teens, the Gyalwang Karmapa made his first trip outside Tibet, at the invitation of the 2nd King of Bhutan, Jigme Wangchuck. He was received by the King in the Bumthang district of northern Bhutan, where he went on pilgrimage to Lhaje and Jampa temples. When the Karmapa performed the Black Crown ceremony, His Royal Majesty saw extraordinary signs. The Gyalwang Karmapa is pictured here with his host, the 2nd Bhutanese King, Jigme Wangchuck (second from left) and his son Jigme Dorji Wangchuck (far left) who was then Appointment Secretary to the King but would himself be crowned the 3rd King of Bhutan in 1952. Traveling with the 16th Gyalwang Karmapa was his Appointment Secretary, the 2nd Bardor Rinpoche (far right). COURTESY OF THE 3RD BARDOR TULKU RINPOCHE



BEIJING, CHINA. 1954. With one of his main teachers, the 9th Bo Gangkar Rinpoche. GYALTSAB LABRANG

BEIJING, CHINA. 1954. KAGYU SAMYE LING



BEIJING, CHINA. 1954. The entrance to Tiananmen gate is pictured behind the Gyalwang Karmapa. KARMAPA PICTURE PROJECT

BEIJING, CHINA. 1954. Seated at center is His Holiness the 14th Dalai Lama, surrounded by his senior tutor the 6th Yongzin Ling Rinpoche on the left, and, on the right, his junior tutor the 3rd Yongzin Trijang Rinpoche and the 16th Gyalwang Karmapa. YONGZIN LINGTSANG LABRANG

Journey to Beijing

In 1954, the 16th Gyalwang Karmapa traveled to Beijing with His Holiness the Dalai Lama and other senior lamas for talks with the communist government. Although the talks did not secure Tibetan autonomy, the trip did offer an opportunity for senior Tibetan lamas to develop personal relationships with other lamas of different sects that would have a lasting impact once Tibetans went into exile. The 16th Karmapa also created an unusual connection with a young communist cadre assigned to watch him in Beijing. One day the official entered the Gyalwang Karmapa's room, but saw only bright sunlight shining on the cushion where the 16th Karmapa usually sat. Exiting, he asked where the Dharma King had gone, but the chamberlain told him that the Karmapa had not left his room. The cadre re-entered, and saw him seated in his usual spot. When he noted that the room had no windows that admitted direct sunlight, this ardent communist spontaneously generated faith in the Dharma and the Gyalwang Karmapa.

BEIJING, CHINA. 1954. With his sister Yangchen Dolkar (r) and her husband, Damchoe Yongdu (l), who served as General Secretary to the Gyalwang Karmapa for 34 years, in Tibet as well as in exile. Damchoe Yongdu's father had served the 15th Gyalwang Karmapa, Khakhyab Dorje, and his son Dilyak Drupon Rinpoche would serve as General Secretary to the 17th Gyalwang Karmapa, Ogyen Trinley Dorje. The Chinese man with them is almost certainly the official deputed by the communist government to keep tabs on the Gyalwang Karmapa during his stay in Beijing. His communist fervor yielded to devotion. (See text on left). KARMAPA PICTURE PROJECT

BEIJING, CHINA. 1954. The Tibetan delegation to Beijing numbered 400 people. At center of the vast delegation is His Holiness the 14th Dalai Lama (seated), surrounded to the left and right by his senior tutor and junior tutor and the 16th Gyalwang Karmapa, respectively. YONGZIN LINGTSANG LABRANG

GANGTOK, SIKKIM. 1956/1957. While both were in Sikkim during their pilgrimage to India to commemorate Buddha Jayanti, on the 2,500th anniversary of the parinirvana of the prince who would become Buddha Shakyamuni, the 16th Gyalwang Karmapa is seated beside His Holiness Sakya Trizin at a meal hosted by the Sikkimese royal family. TASHI TSERING COLLECTION

KATHMANDU, NEPAL. 1956. On pilgrimage in Nepal, with helicopter provided by the Nepali king. COURTESY OF NIK DOUGLAS

MOUNTAINS BETWEEN TIBET AND SIKKIM. 1956. The Gyalwang Karmapa and his entourage cross the Nathu-la pass from Tibet into Sikkim, on pilgrimage to India. Before proceeding to visit the sacred places of India and Nepal, the 16th Karmapa was received in Sikkim by the 11th Chogyal of Sikkim, King Tashi Namgyal. COURTESY OF LEA TERHUNE

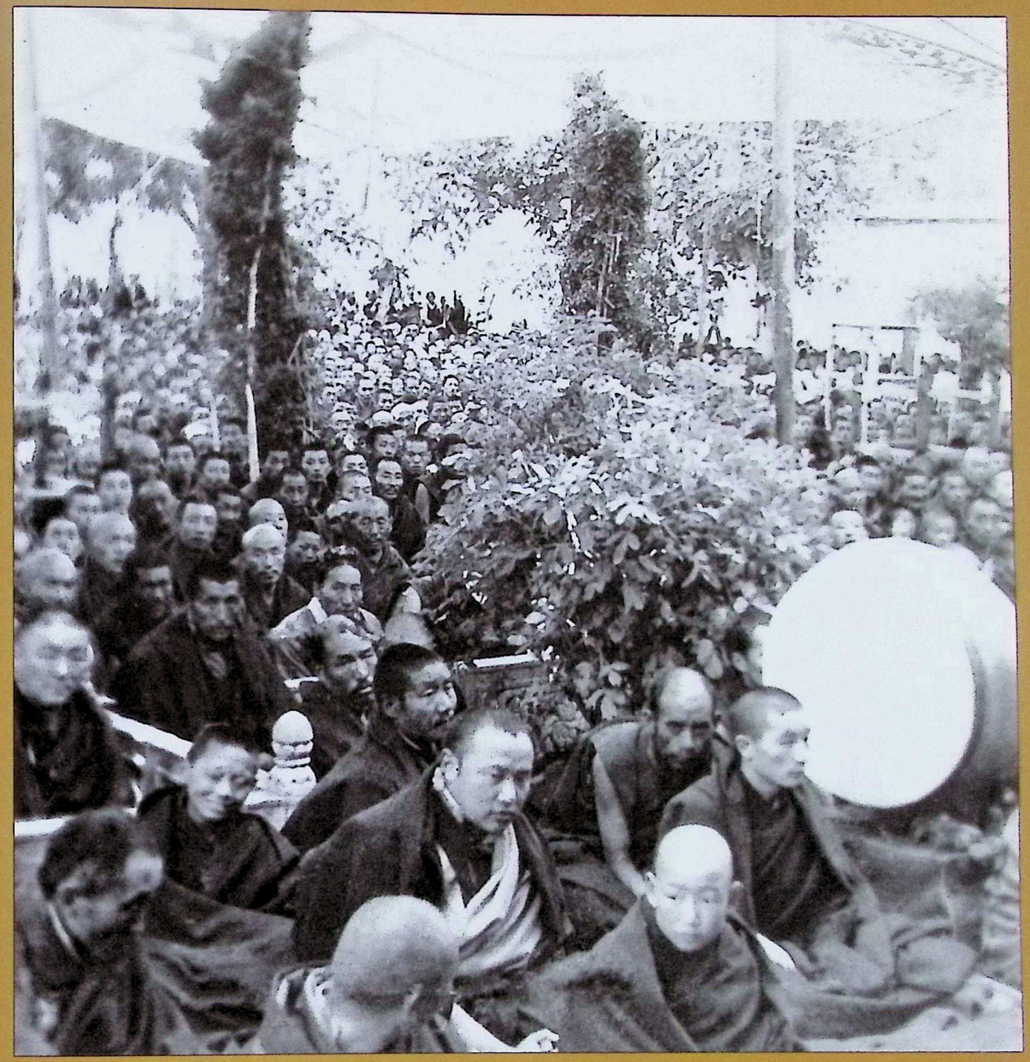
BODHGAYA, INDIA. 1956. With the 2nd Dzongsar Khyentse Rinpoche (l) and the 6th Dzogchen Ponlop Rinpoche (r). Although the three were seated side by side, the photograph appears to have been altered later to present Gyalwang Karmapa slightly above the two accompanying lamas. KAGYU SAMYE LING

CALCUTTA, INDIA. 1956. During his pilgrimage to India to celebrate the 2,500th Buddha Jayanti, the Gyalwang Karmapa passed through Calcutta. Here he is escorted by Bhutanese, Sikkimese and Indian officials, as well as Lama Lodro Tharchin (r), and Dronyer Lama Tenzin Phuntsok (l). At back is Bhutanese royal family member Ashi Wangmo, the daugher of the 1st King of Bhutan, Ugyen Wangchuck, and the sister of the 2nd King of Bhutan. She is holding the hand of the Gyalwang Karmapa's young nephew, Jigmela. TASHI TSERING COLLECTION

TSURPHU, TIBET, 1958. After the Gyalwang Karmapa returned from pilgrimage to India in mid-1957, many important lamas converged on Tsurphu in central Tibet as conditions in eastern Tibet rapidly deteriorated. The year after this photo was taken, many would make the arduous journey south and leave Tibet for good. Picnicking on grounds near Tsurphu Monastery, the 12th Tai Situ Rinpoche is pictured in the 16th Karmapa's lap. Standing (l to r) are two Tsurphu umzes (chantmasters), Drupon Dechen Rinpoche, at back Jigme Namgyal (older brother of Tenzin Chonyi), Chotrimpa Yongdu and Umze Thubten Zangpo. Seated on the ground are (l to r) Benchen Khenpo, Topga Yulgyal, the 4th Palpung Ongen Rinpoche, the 9th Sangye Nyenpa Rinpoche, Dilgo Khyentse Rinpoche and the 1st Dilyak Drupon Rinpoche. PALPUNG LABRANG

An Historical Friendship

The interactions between senior lamas of distinct lineages are generally governed by centuries-old protocol. The relationship between His Holiness the 14th Dalai Lama and the 16th Gyalwang Karmapa went far deeper than protocol, as bonds of friendship lent personal warmth to the public relationship. Even before the many months spent together on the trip to Beijing, the 16th Gyalwang Karmapa received the Kalachakra initiation from His Holiness the 14th Dalai Lama in Lhasa, the very first time that he offered it. After they returned from Beijing, the 16th Gyalwang Karmapa built a residence at Tsurphu Monastery for His Holiness and officially invited him to Tsurphu. In 1956, for the first time ever, a Dalai Lama came to visit a Karmapa at Tsurphu. During his stay, the Gyalwang Karmapa himself performed the *Tsechu* "lama dance" in His Holiness the Dalai Lama's presence, offered to show him all the important relics of Tsurphu, received the Avalokiteshvara empowerment from him and performed a Black Crown ceremony for him – thus fortifying a Dharmic bond of many lifetimes.



LHASA, TIBET, 1954. Reinforcing a Dharma relationship that has lasted many lifetimes, the 16th Gyalwang Karmapa traveled to Lhasa to receive the Kalachakra empowerment from His Holiness the 14th Dalai Lama in his Norbulingka palace, on the very first occasion that he conferred the Kalachakra empowerment in this lifetime. KAGYU SAMYE LING

Songs of Prediction

ON A DISTANT TOMORROW

In 1940, when he was just seventeen years old, and well before the winds of change were sweeping westward across Tibet, the 16th Gyalwang Karmapa composed this spontaneous song foretelling the Tibetan people's exodus to India.

The song is ala thala thala,
Ala is the way it arose;
Thala is the way it is expressed in words.

In a pure land, rich with turquoise leaves,
On a throne of brilliant, white shell,
Is the deity of long life, the mother Lady Tara.
I pray to her from the depths of my heart.
May there be no obstacles to long life.

If you do not recognize this place,
It is the Retreat House of Palpung.
If you do not recognize a person like me,
Recall the upper valley of delightful Shukra
And the lower valley of delightful Shukra,

In the place between the two Shukras
Is a child who descends from Tshazhang Denma.
If you call him by name, it is Thubten Gelek.
Not now, but on a distant tomorrow, it will be decided.
Both the vulture and I know where to go.

The vulture soars into the depths of space;
We people do not stay but go to India.
In the springtime, a cuckoo comes as a guest.
In the fall when the harvest ripens, it knows where to go:
Its only thought is travel to the east of India.

In the lofty land of Tibet, the inhabitants, high and low,
And in particular, you, Tai Situ, the Lord and Protector Maitreya,
Who remains above the crown of our head,
May your activities, like the sun and moon set in space,
Be continuous, stable, and without hindrance.

I pray that we meet again and again.
May the three roots – the lamas, yidams, and dakinis –
Protect him from negative conditions and obstacles.
Keep the precise meaning recorded here in the depth of your heart.

In the 16th of sixty-year cycles, during the Year of the Iron Dragon (1940), the 16th incarnation of the Karmapas, Rangjung Rigpe Dorje, composed this song when he was seventeen years old at Palpung Chokhor Ling. May it be auspicious.
(Translated by Michele Martin in 1994 and revised in 2000 and 2002. Reprinted here with kind permission.)

THE SONG WHOSE TIME HAS COME: THE MELODIOUS HUM OF THE BEE

In 1944, the 16th Gyalwang Karmapa composed this song predicting the Tibetans' flight from their homeland, speaking of their suffering and expressing his anguish in being forced to leave them behind.

This song is ala ala ala.
It is thala thala thala.
Ala means it is a song of the unborn;
Thala is a word that invokes.

If you do not recognize this place,
It is the place of Akanishtha's heart chakra.
In the mandala of glorious Chakrasamvara,
The main seat is Tsurphu in the Dowo Valley.

If you do not recognize a person like me,
I belong to the family lineage of *'den*, a good ancestry.
If you call me by name, I am known as Rigdrol Yeshe.

The victory banner of the teaching of glorious Dakpo's lineage
Is raised high on the summit of worldly existence, they say,
Planted at the end of a series, held high and never declining.
Nourished by the essence of the father lama's oral instructions,
It is the perfection of the great display of innate primordial wisdom.

From the land of high snows, this turquoise lion's mane
Pervades the countries of the future, they say.
In the exquisite sandalwood forests, lives a huge tiger
With a powerful roar and the radiant color of clouds at dawn.
Insatiably he conquers the wild animals of wrong views.

What I have spoken is the truth, the Victorious One's power,
Resounding over the lake with its waters of eight qualities
Like the pleasant sound of hastening geese.

In the sky, vast and all-pervading,
Are set the sun and moon, luminous and natural.
The most famous one called Rigdrol
Does not remain, yet knows not where he will go.

The swan places its trust in the lake
And the lake, unreliable, turns to ice.
The white lion places its trust on the snow,
But the fine white snow attracts the sun.

May all the noble ones left behind in the snowy land of Tibet
Not come under the sway of the four elements.
From unmanifest space, the protector Padmasambhava looks after them,
Holding them always with his gentle hook of compassion.

May all sentient beings who have a connection with me
Bring to fruition the four supreme kayas.
I do not stay now, yet my place is uncertain;
I go to experience the fruition of previous lives' karma.

In springtime a cuckoo will come to Tibet.
Its lovely song will strike sadness in your heart.
Then you will wonder where the man Rigdrol is.
Will not you, who depend on me, know untold grief?

On the day the swan circles the edge of the lake
And leaves its fledglings in the darkening swamp,
The day the white vulture soars in the depths of the sky,
You will wonder where the man Rigdrol is.
O fledglings, I feel inexpressible sorrow for you.

Now I will not explain much; this is but a jest,
Yet unified with ultimate reality.
When the Lord of the Path is held by the king of birds,
In prayer I aspire that we gather in great joy.

For this life, take this as the essential point to be heard:
Speech is indestructible sound like an echo.
Mind is empty, free of material concerns.

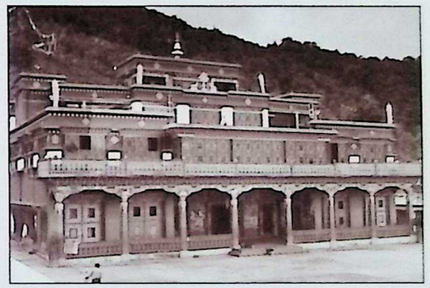
On the path that does not take up the positive nor reject the negative,
The conduct of the king of birds is relaxed within itself.
Examine in detail this meaning in a hundred flavors.
Ki so so, gathering of wrathful Wermas.

In the sixteenth of sixty-year cycles, during the Year of the Wood Monkey (1944), this was composed by the 16th incarnation of the Karmapas, Rangjung Rigpe Dorje, in his residence Tashi Khangsar, located in the main temple of Tsurphu Dowolung. May it be auspicious.
(Translated by Michele Martin from Tibetan to English in 1994, and revised in 2000 and 2002. Reprinted here with kind permission.)

Rebuilding in Exile:
Sikkim & India

CHAPTER 2

Since the age of 17 the Gyalwang Karmapa had been predicting that the Tibetan people would "not stay but go to India." Once the foreseen moment arrived, the Karmapa acted decisively to lay new foundations on which his lineage could rebuild its institutions in exile. With the support of the Indian government, the Gyalwang Karmapa accepted the earnest invitation of the King of Sikkim and chose a site with a centuries-old link to the Karmapa: Rumtek, where a monastery had been founded in the early 18th century with ties to the 12th Karmapa. Signaling his understanding that the stay in exile would be long, the 16th Karmapa became the first to construct a permanent Tibetan monastery that merged traditional Tibetan architectural forms with local building materials.



RUMTEK, SIKKIM. CIRCA 1969. Dharmachakra Centre in Rumtek. KAGYU SAMYE LING

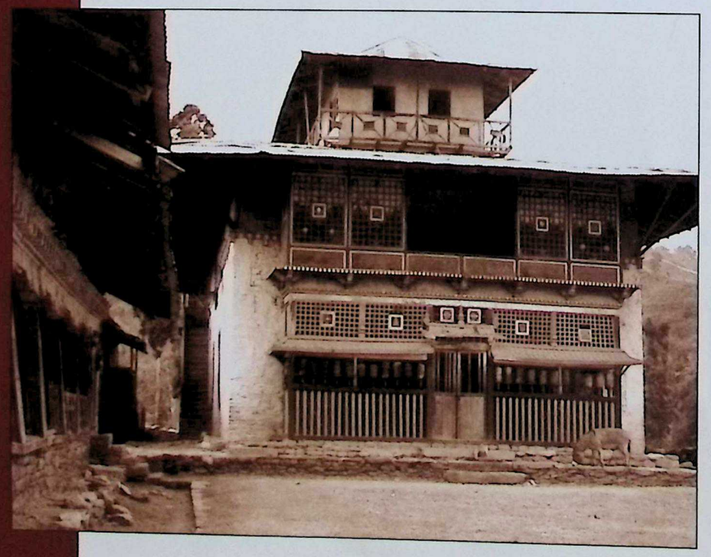
Along with the physical base, the Gyalwang Karmapa ensured that the inner conditions for the flourishing of Dharma were reestablished as well. The new Rumtek Monastery became known for its strict monastic discipline and careful maintenance of ritual practices. In time, both a monastic college and three-year retreat center would ensure that Rumtek became a site for rigorous study as well as the intense meditation practice that had earned the lineage the epithet "Practice Lineage."

Most importantly, the Gyalwang Karmapa gathered his disciples to him and cared for them with Dharma. Remarkably, all four of his heart sons had been reborn within two years of one another between 1952 and 1954, and for the first time in the history of the lineage, all four were trained together under the direct guidance of the Karmapa himself, along with other important lamas of Buddhism's next generation.

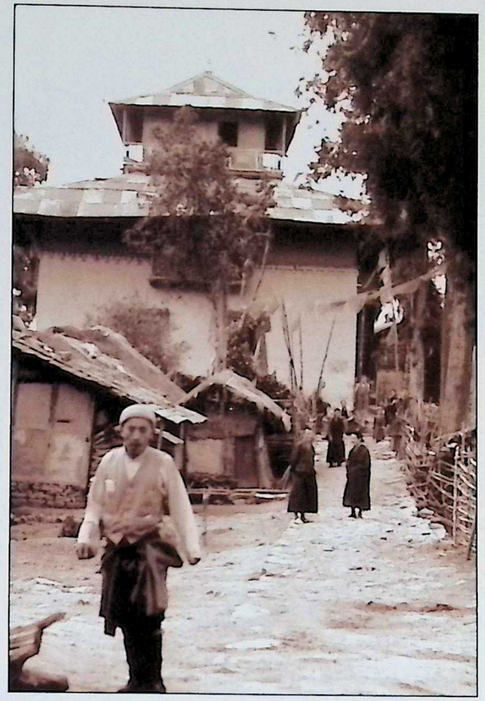
Even as he acted with great skill to safeguard the continuity of the Karma Kamtsang for which he was responsible, the Gyalwang Karmapa's activities extended far beyond his own lineage. His deep commitment to a nonsectarian spiritual life helped shape the face of Tibetan Buddhism in exile, and led to lasting friendships with Hindu religious leaders as well.

AT LEFT: RUMTEK, SIKKIM. 1965. While the new monastery was being built, the Gyalwang Karmapa occupied this space in a building that was initially meant to serve as a library for the Sikkimese king. Note the monocular hanging at the window, ready at hand for observing the birds in this new terrain. MARILYN SILVERSTONE / MAGNUM PHOTOS

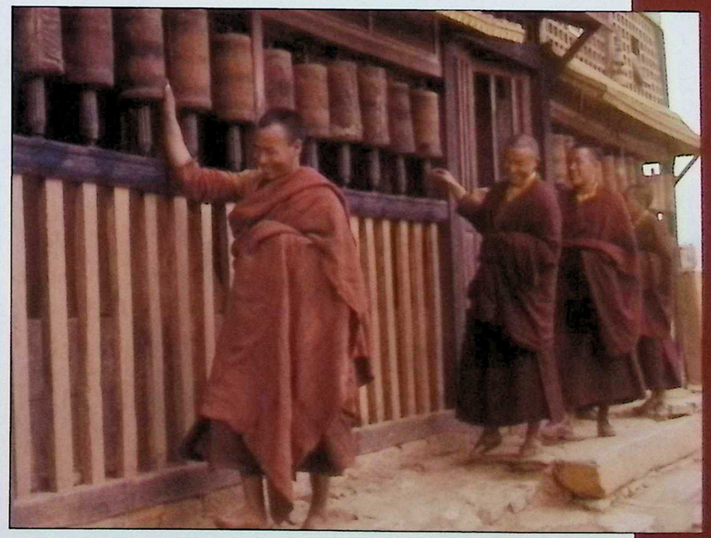
RUMTEK, SIKKIM. 1970s. Visible amidst the clouds at right is Karma Chokhor Thubten Ling, a monastery founded by the 12th Karmapa, Jangchub Dorje. The 16th Gyalwang Karmapa selected this monastery for his initial residence in exile. After the founding of his main seat, Dharmachakra Centre, a short distance from Karma Chokhor Thubten Ling, this smaller monastery became better known as Old Rumtek Gompa, or Monastery. PETER MANNOX



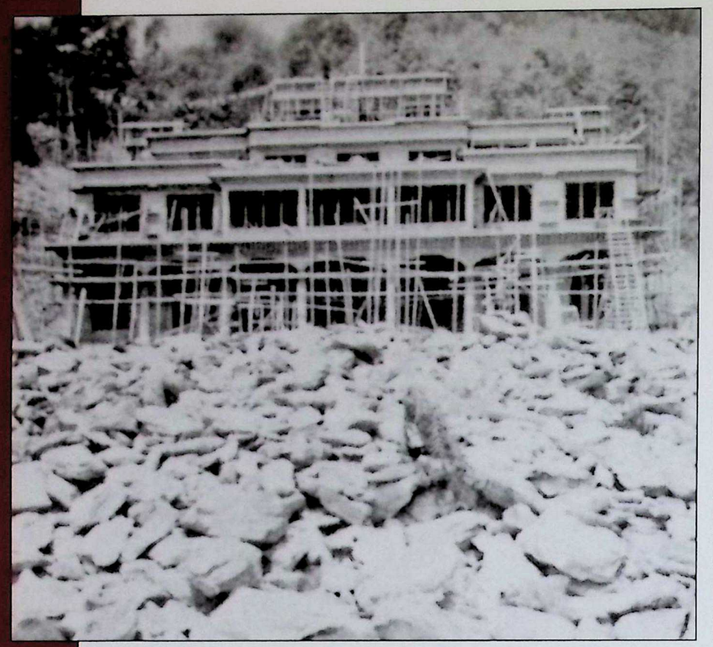
RUMTEK, SIKKIM. 1965-1971.
Old Rumtek Monastery, around the time that the Gyalwang Karmapa relocated to the new monastery. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30887



LEFT TO RIGHT: RUMTEK, SIKKIM. APRIL 1965. Street behind old Rumtek Monastery, including the Gyalwang Karmapa's driver Dralha (foreground) and Lama Kyab (at back). Once the Gyalwang Karmapa had selected the site for his new seat, many of those who had followed him into exile settled in the area around the monastery. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-2516 ~ GANGTOK, SIKKIM. 1961-1965. With Nari Rustomji, the Dewan of Sikkim, on a visit to the Gangtok zoo. KARMAPA PICTURE PROJECT



RUMTEK, SIKKIM. APRIL 1965.
Prayer wheels along the wall of old Rumtek Monastery.
ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0045

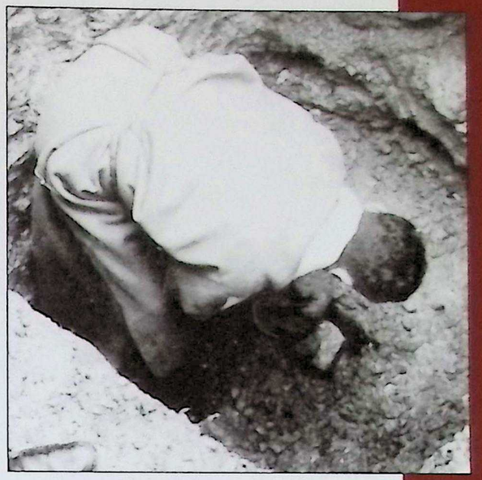


RUMTEK, SIKKIM. 1964-1966. The main building of the new Rumtek Monastery. All the construction materials had to be carried in from 22 miles away, with the last six miles inaccessible by car. Once the land was cleared, the monastic and lay workforce labored 10 hours a day to erect what would be the first traditional Tibetan monastery built as a permanent structure in exile. COURTESY OF NIK DOUGLAS

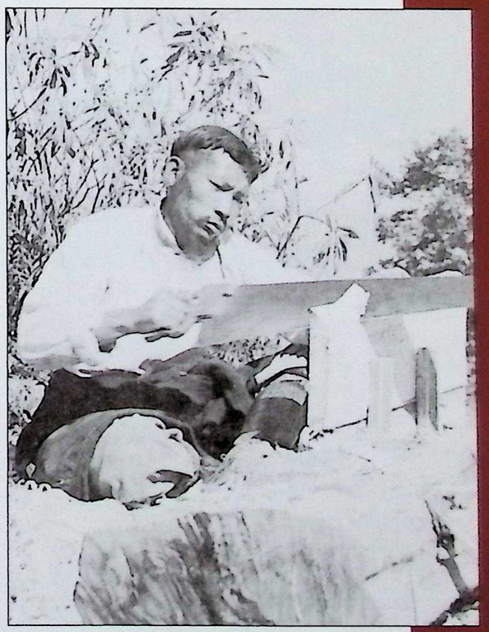
Building the Base

Soon after leaving Tibet, the Gyalwang Karmapa initiated plans for a permanent structure in exile, built as a traditional Tibetan monastery but with local materials. In a sign of the sheer power of merit, the Gyalwang Karmapa had a General Secretary who was also a master architect, and so it fell to him to execute the plans. As Damchoe Yongdu later described it: "His Holiness gave the instructions and under his guidance I undertook the construction.... It took about two years and seven months to level the ground on which the monastery was to be erected. It took another year and eight months to build the monastery itself." The Sikkimese monarch offered the land and funding, the Indian government offered a substantial cash grant and labor was provided by the local disciples. Along with his instructions and blessing, the Gyalwang Karmapa regularly visited the building site and personally dispensed herbal pills he had made himself for the workers.

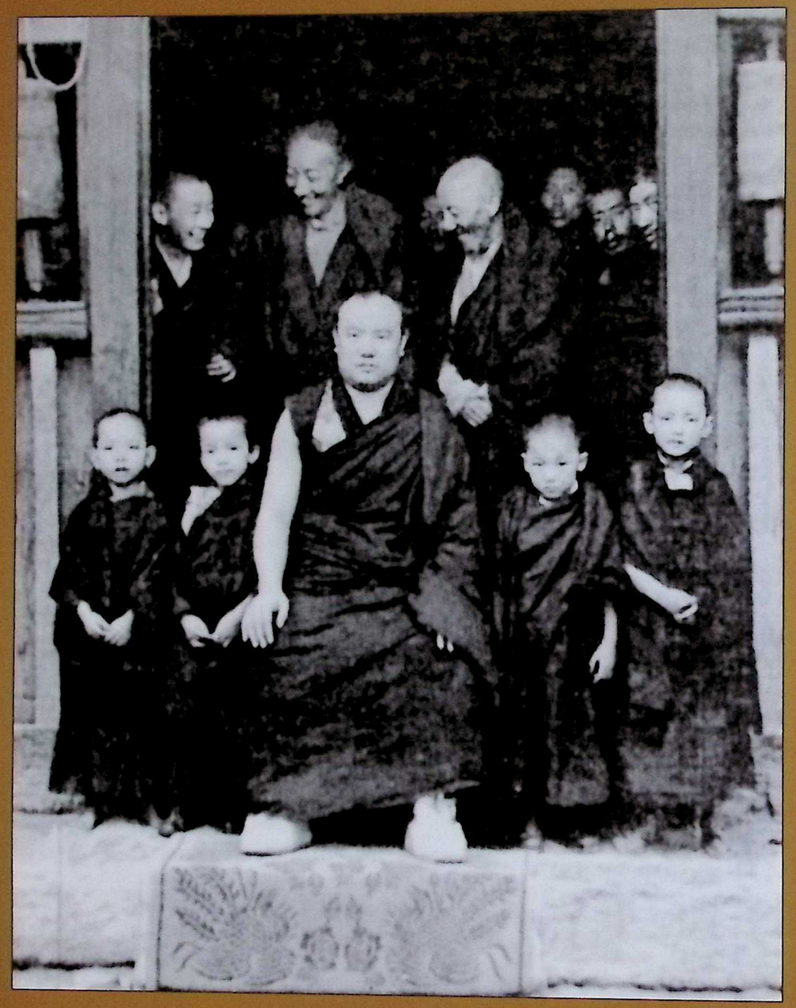
RUMTEK, SIKKIM. DATE UNKNOWN. Overseeing the construction site. TASHI TSERING COLLECTION



RUMTEK, SIKKIM. JUNE 1964. LEFT TO RIGHT: Palden Thondup Namgyal, who soon thereafter would become the King or Chogyal of Sikkim, attending the foundation ceremony at the commencement of construction of the new Rumtek Monastery. To the left are the young 3rd Jamgon Kongtrul Rinpoche and, at back, Rai Bahadur Burmiok Athing Tashi Dadul Densapa. To the right and partly hidden is the Queen, Hope Cooke. ~ The future King of Sikkim himself lays the foundation stone for the new Rumtek Monastery, underwritten by a substantial grant of cash from the Indian government and funds from the Sikkimese royalty, and constructed on a 74-acre plot of land donated by the Sikkimese king. COURTESY OF NIK DOUGLAS



RUMTEK, SIKKIM. 1962-1964. LEFT TO RIGHT: Even with over 100 volunteers, working full time, it took two years and seven months to clear the forest growth and then level the land on which the new Rumtek Monastery would be built. Ani Norbu Drolma stands smiling in foreground. ~ Local materials were worked using traditional building techniques from Tibet. COURTESY OF NIK DOUGLAS

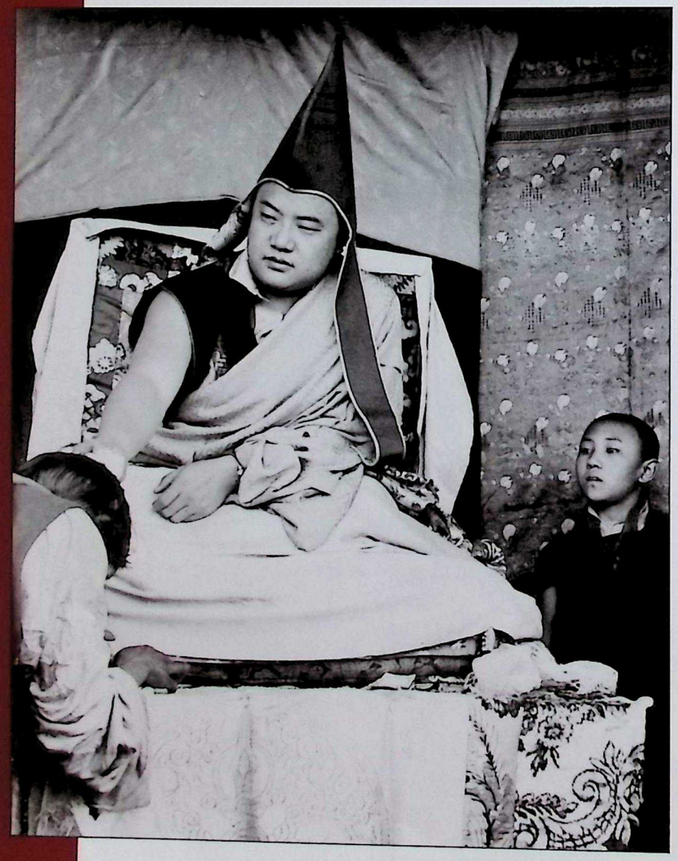


RUMTEK, SIKKIM. 1960. During conferment of empowerments and oral transmissions from the Kagyu Ngagdzö collection to the 12th Tai Situ Rinpoche and other lamas, in the old Rumtek Monastery. In the doorway at the top are (l to r) Topga-la, Dilgo Khyentse Rinpoche and the 10th Nenang Pawo Rinpoche, and, at back, unidentified man, the Gyalwang Karmapa's appointment secretary and Tenzin Lodro. At bottom are (l to r) Traleg Rinpoche, Tai Situ Rinpoche, the Gyalwang Karmapa, Gyaltsab Rinpoche and Shamar Rinpoche. GYALTSAB LABRANG

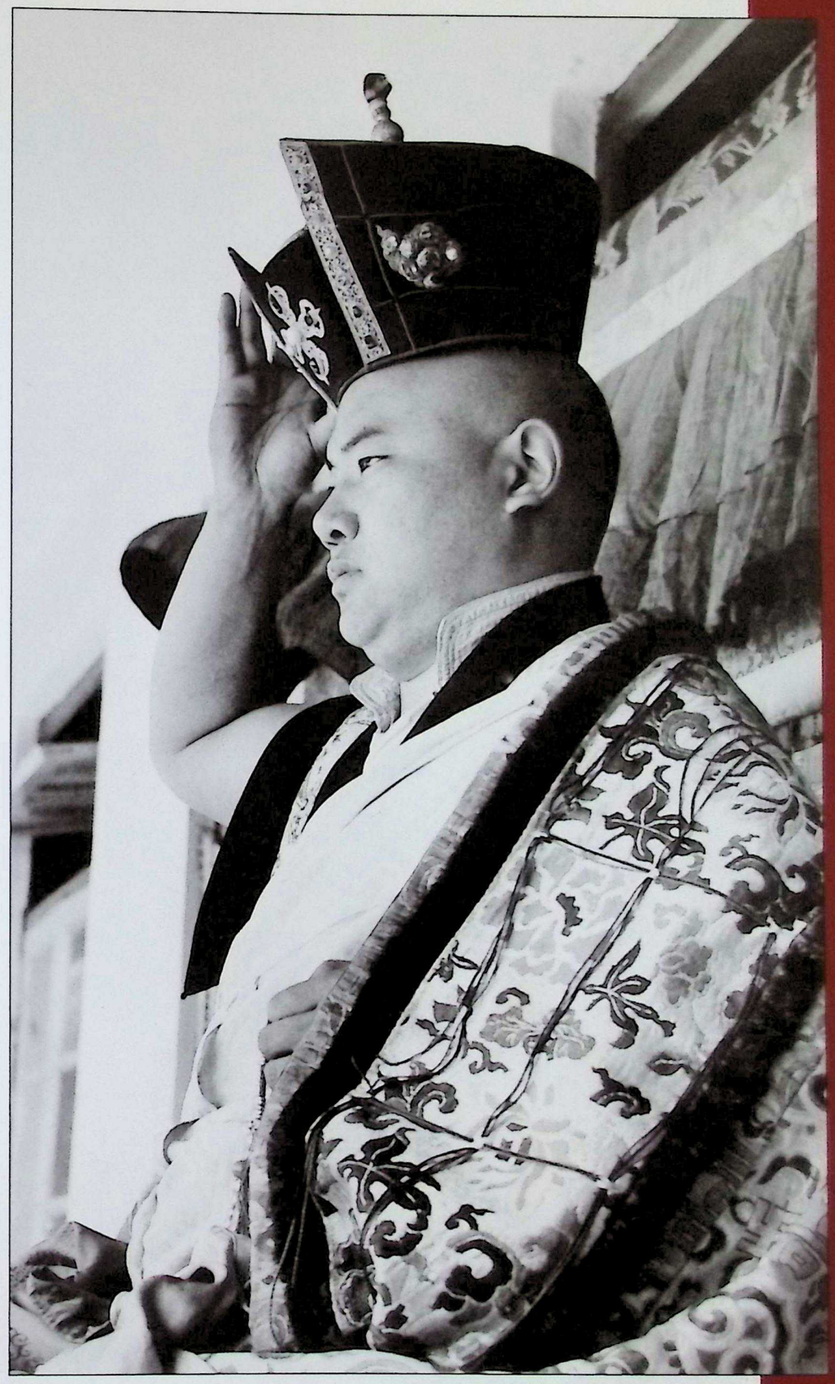
RUMTEK, SIKKIM. 1960/1961. LEFT TO RIGHT: Picnicking near Rumtek. The Gyalwang Karmapa with his younger brother, the 6th Dzogchen Ponlop Rinpoche (l) and his brother-in-law and general secretary, Damchoe Yongdu (r). After the 6th Dzogchen Ponlop Rinpoche passed away in 1962, he would be reborn as the son of Damchoe Yongdu. ~ Picnicking near Rumtek. Standing (l to r): the Gyalwang Karmapa, the 6th Dzogchen Ponlop Rinpoche and the 1st Kalu Rinpoche. Standing, middle row: Tenzin Chonyi, the 3rd Jamgon Kongtrul Rinpoche, Shamar Rinpoche and unidentified monk. Seated in front is Gonpo Namgyal Gyamkhar Tsang, with his youngest son Ata. KARMAPA PICTURE PROJECT

DHARAMSALA, INDIA. NOVEMBER 1963. During a five-day conference in Swarg Ashram, convoked by the Tibetan government-in-exile to discuss the future of Tibetan Buddhism and, in particular, the relationships among its various lineages. Seated (l to r) the 2nd Dudjom Rinpoche, the 16th Gyalwang Karmapa, His Holiness Sakya Trizin, His Holiness the 14th Dalai Lama, the senior and junior tutors to the Dalai Lama – the 6th Yongzin Ling Rinpoche and the 3rd Yongzin Trijang Rinpoche, respectively – and Bakula Rinpoche. Standing in the first row behind the Gyalwang Karmapa are (from left) Dilgo Khyentse Rinpoche, Drugpa Thuksey Rinpoche and in the row behind them, the 1st Kalu Rinpoche. YONGZIN LINGTSANG LABRANG

DELHI, INDIA. CIRCA 1962.
During Black Crown ceremony. At right is the Gyalwang Karmapa's attendant, Solpon Jinpa.
KAGYU SAMYE LING



DELHI, INDIA. CIRCA 1962.
A young Sharpa Tulku of Sera Monastery (r) looks on as the Gyalwang Karmapa confers blessings following a Black Crown ceremony. KARMAPA PICTURE PROJECT



DELHI, INDIA. CIRCA 1960.
Conducting Black Crown ceremony.
KAGYU SAMYE LING

RUMTEK, SIKKIM. 1973. This statue of Buddha Shakyamuni surrounded by scenes from his life was said to have been made by Arya Nagarjuna from a metal-like material recovered from the naga realms. It was presented to the 5th Karmapa, Deshin Shegpa, in the early 15th century by a group of Indian holy men whom he met en route to China. NIK DOUGLAS

Sacred Contents

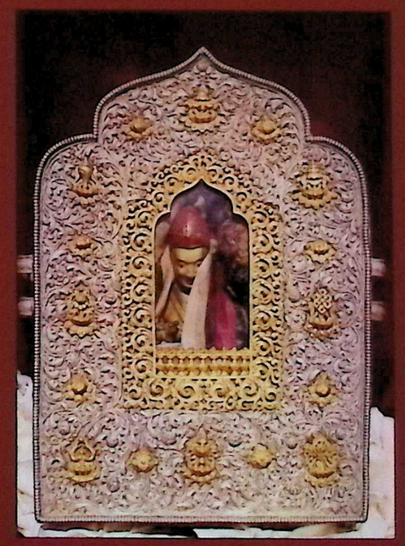
Although the trip from Tibet was fraught with peril, the Gyalwang Karmapa's traveling party managed to bring many of the most important sacred objects from Tsurphu with them. Foremost was, of course, the Black Crown, but also swaddled in layers of silk, packed in sturdy chests and carefully transported to Sikkim were some of the most precious relics and sacred supports of the Karma Kagyu lineage. Once in Rumtek, the Gyalwang Karmapa commissioned 1,000 gilded clay statues of Buddha Shakymuni. The heart sons were given the leftover clay to make images themselves – and these statues produced relics. Meanwhile, Bakyoe Rinpoche had led an immense caravan from Kham into exile at the peak of military tensions, but never saw a single Chinese soldier and managed to bring with him 300 yak-loads of material objects from his monastery, from ritual implements to ceremonial gongs to carpets. Many of these were used to outfit the new Rumtek Monastery, and some can still be seen there today.

RUMTEK, SIKKIM. 1973. This statue of Arya Tara served as the guardian deity of King Indrabhuti of India. NIK DOUGLAS

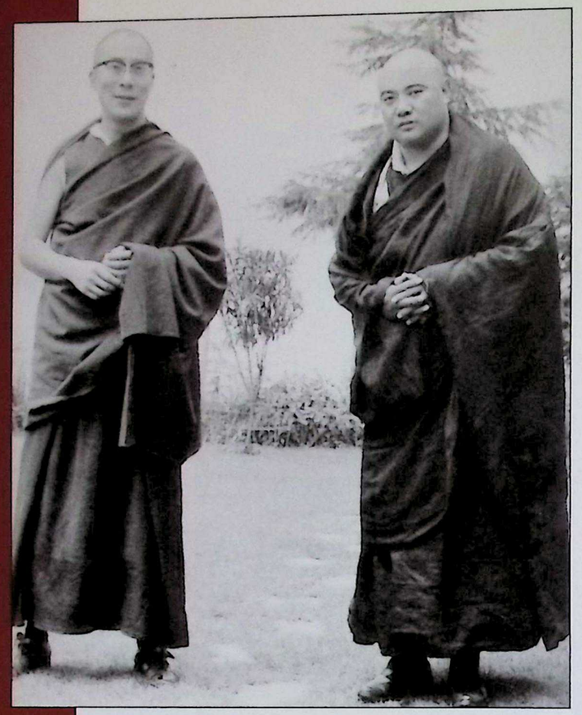
RUMTEK, SIKKIM. 1973. The 8th Karmapa, Mikyö Dorje, made this gilded marble image of himself in the 16th century. A small piece of marble was left over, which he squeezed, and the stone then retained the imprint of his fingers. That piece of marble can be seen here in the upper right of the box holding the statue. In the upper left is a smaller image of Vajravarahi, which the 8th Karmapa himself carried with him. NIK DOUGLAS

RUMTEK, SIKKIM. 1973. This extremely precious statue of Lord Buddha Shakyamuni once belonged to King Amsuvarman, who gave his daughter Princess Bhrikuti in marriage to the great Tibetan Dharma King Songtsen Gampo. It is cast in a lustrous bell-metal known as "li kadur" and was created in the classical Gupta style. NIK DOUGLAS

RUMTEK, SIKKIM. 1973. Known as Drolma Ngodrup Pel Barma, this statue of Arya Tara is known for its ability to support successive Karmapa reincarnations in the making of important predictions. NIK DOUGLAS



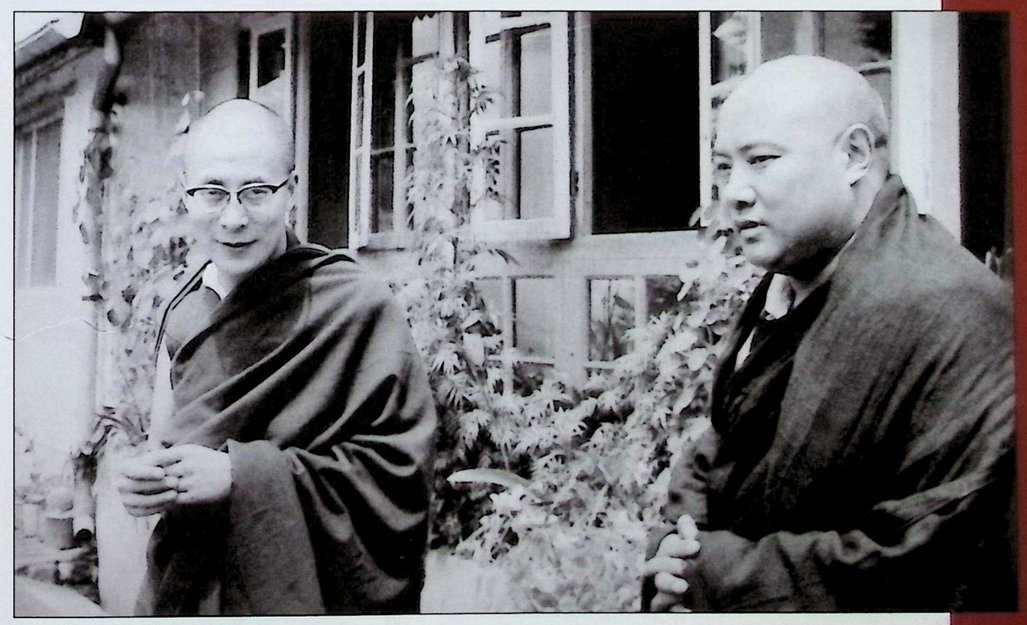
RUMTEK, SIKKIM. 1973. Known as Tsogyal Sangdrup, this statue of Guru Rinpoche is a terma of the great treasure revealer Ratna Lingpa who offered it to the 15th Gyalwang Karmapa. NIK DOUGLAS

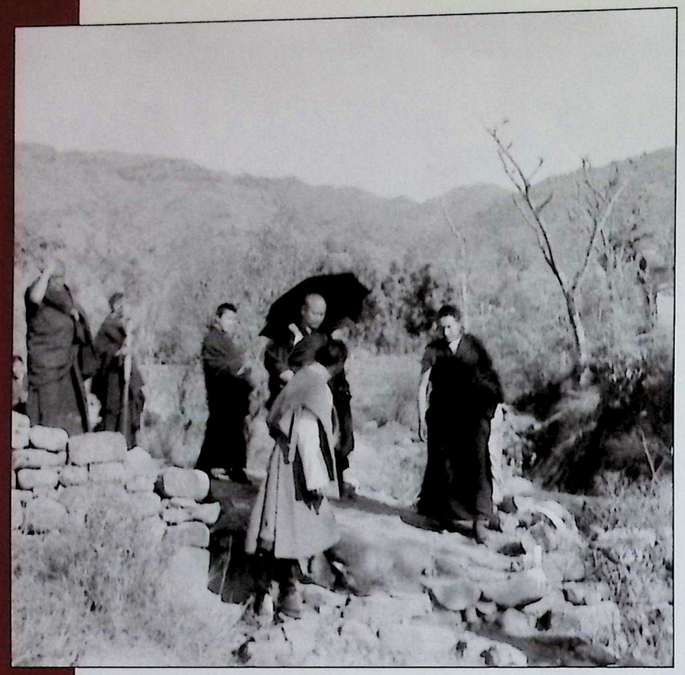


AT LEFT: DHARAMSALA, INDIA. CIRCA 1960.
His Holiness the 14th Dalai Lama, Tenzin Gyatso, and the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje, meet informally at Swarg Ashram, the initial residence of His Holiness the Dalai Lama upon arriving in India. COURTESY OF THE PRIVATE OFFICE OF HIS HOLINESS THE DALAI LAMA

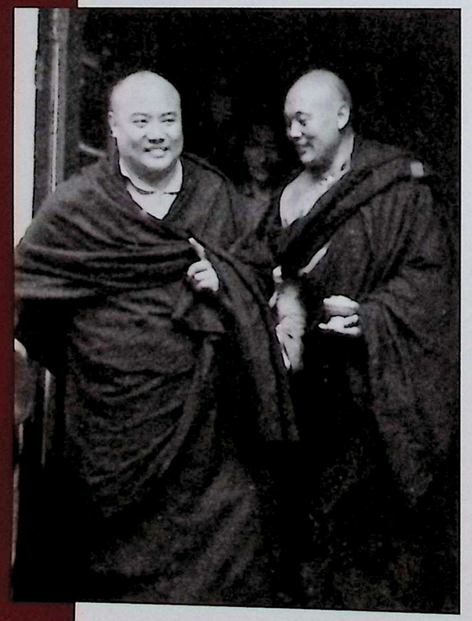
BELOW: DHARAMSALA, INDIA. CIRCA 1960.
The Gyalwang Karmapa and His Holiness the Dalai Lama with members of the family of His Holiness the Dalai Lama. Left to right: Phuntsok Tashi Taklha (the husband of His Holiness the Dalai Lama's elder sister Tsering Dolma) and Ngari Rinpoche, the Gyalwang Karmapa, His Holiness the Dalai Lama, Hugh Richardson (who had visited the Gyalwang Karmapa in Tsurphu in 1946 and 1950), His Holiness the Dalai Lama's niece Khandro (the daughter of Phuntsok Tashi Taklha and Tsering Dolma) and Sonam Topgay Kazi, translator from Sikkim. TIBET MUSEUM, DIIR

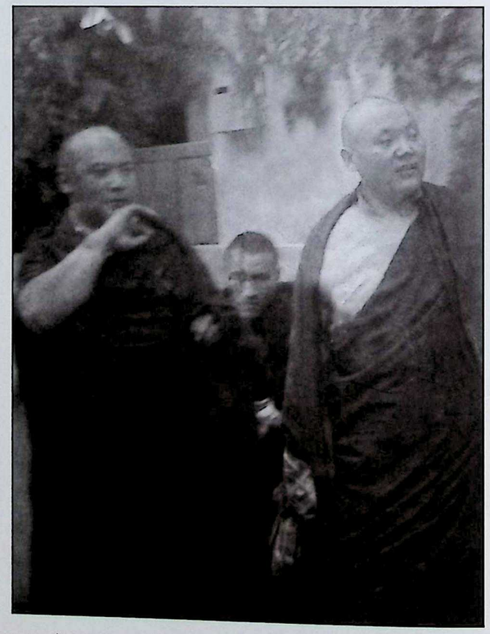
THIS PAGE: DHARAMSALA, INDIA. EARLY 1960s. During private visits with His Holiness the 14th Dalai Lama at his residence.
TIBET MUSEUM, DIIR





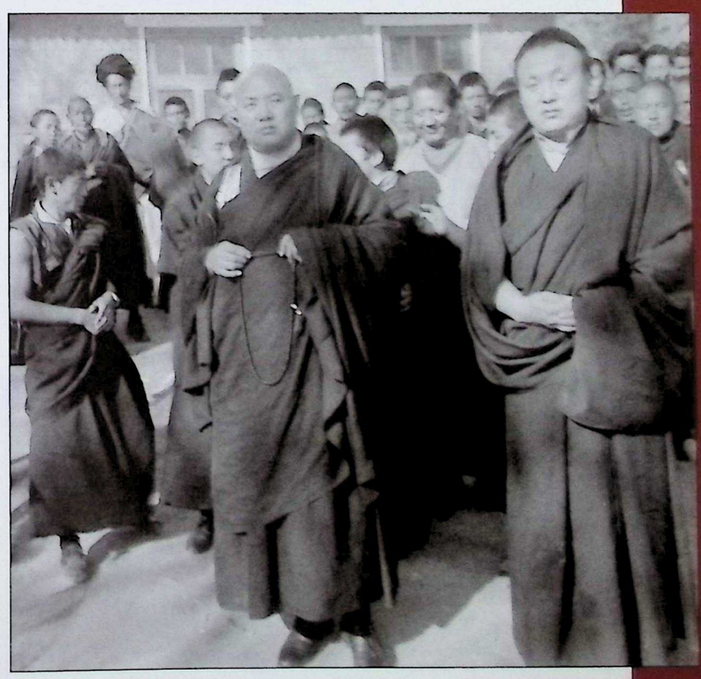
BHUNURI, HIMACHAL PRADESH, INDIA. AUGUST 1967. The 8th Dorzong Rinpoche (r) escorts the Gyalwang Karmapa as he tours the future site of Tashi Jong, or Khampagar Pel Phuntsok Choekhor Ling. At this time the Gyalwang Karmapa indicated the location where the buildings should be erected.
THE 8TH DRUGU CHOEGYAL RINPOCHE





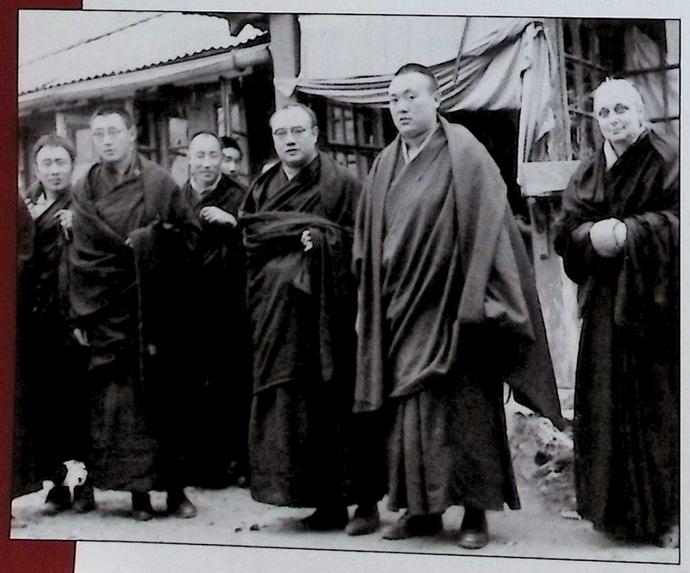
DALHOUSIE, INDIA. AUGUST 1967. The 8th Khamtrul Rinpoche escorts the Gyalwang Karmapa during visit to Khampagar in Dalhousie. THE 8TH DRUGU CHOEGYAL RINPOCHE

ABOVE: BHUNURI, HIMACHAL PRADESH, INDIA. AUGUST 1967. With the 8th Khamtrul Rinpoche (r) and Togden Cholek, during a visit to the site of the future Khampagar Pel Phuntsok Choekhor Ling.
KARMAPA PICTURE PROJECT

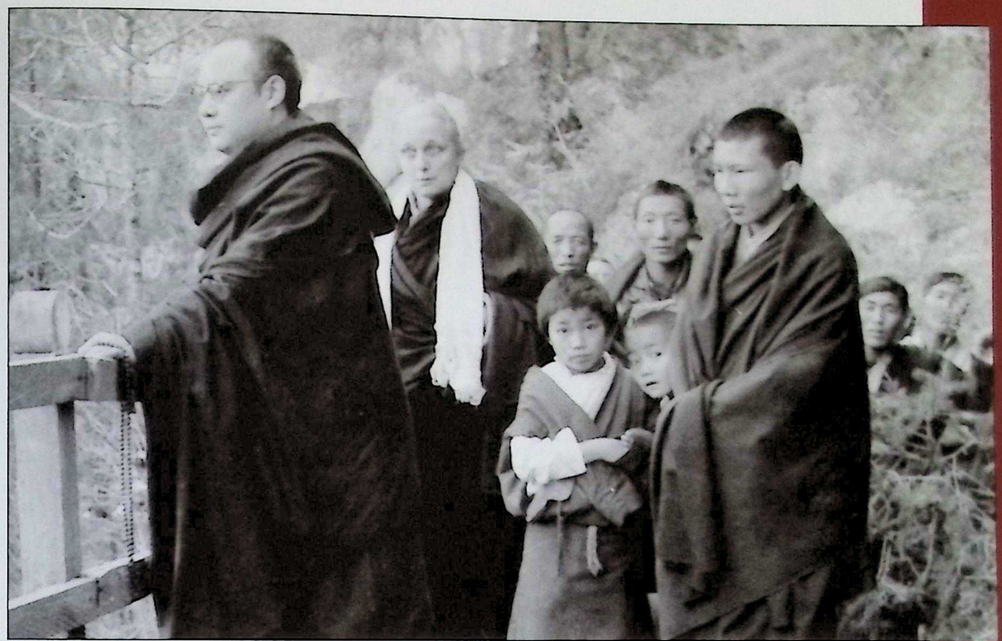


BHUNURI, HIMACHAL PRADESH, INDIA. AUGUST 1967. With the 8th Khamtrul Rinpoche. THE 8TH DRUGU CHOEGYAL RINPOCHE

DELHI, INDIA. CIRCA 1961. LEFT TO RIGHT: Standing (l to r): the 11th Chogyam Trungpa Rinpoche, Freda Bedi, Mrs. Bedi's husband Baba Pyare Lal Bedi and the 2nd Akong Rinpoche. (Freda Bedi was first ordained by the 16th Karmapa in 1966 and later obtained bhikshuni vows in Hong Kong in 1972. Her full name thereafter became Gelongma Karma Khechog Palmo. For much of her later years, she lived at Rumtek, first in a room in the monastery itself, later in a house close by.) KTD ARCHIVES ~ The Gyalwang Karmapa first sent Chogyam Trungpa Rinpoche and Akong Rinpoche to The Young Lama's Home School founded by Freda Bedi, where they learned English. Later, each in their own distinct way, the two lamas helped prepare the ground for the Gyalwang Karmapa's visits in the 1970s to America and Europe, respectively. LONDON BUDDHIST SOCIETY



INDIA. CIRCA 1967. Left to right: Topga-la (at far left), Karma Thinley Rinpoche, unidentified monk (at rear), the Gyalwang Karmapa, the 8th Khamtrul Rinpoche and Gelongma Karma Khechog Palmo, commonly known as Sister Palmo. KTD ARCHIVES



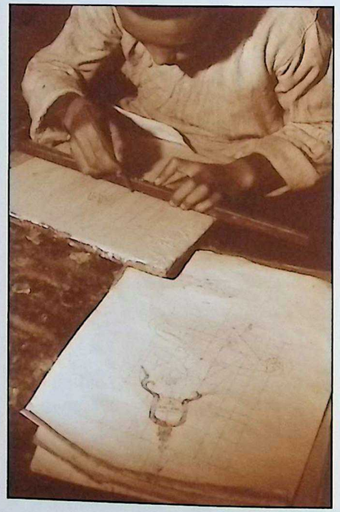
TRILOKPUR, HIMACHAL PRADESH, INDIA. LATE 1960s. Ascending the steep climb to visit what became known as Tilokpur Nunnery, in the company of Sister Palmo, who had established the nunnery in 1963 with Karma Thinley Rinpoche while still a laywoman. After building the nunnery, located near the cave of the great yogi Tilopa in the state of Himachal Pradesh, she offered it to the Gyalwang Karmapa. As he lived in distant Sikkim, the Gyalwang Karmapa later requested Tai Situ Rinpoche to look after the nunnery. KTD ARCHIVES

RUMTEK, SIKKIM. CIRCA 1967. At far right is Sister Palmo, the former Mrs. Freda Bedi. Earlier in life she had participated in the Indian independence movement and was arrested with Mahatma Gandhi. She later became a disciple of the 16th Karmapa and received ordination vows from him in 1966. Man to left of the Gyalwang Karmapa is tentatively identified as V.H. Coelho, India's Political Officer to Sikkim and a former secretary to Indian Prime Minister Pandit Jawaharlal Nehru. KARMAPA PICTURE PROJECT

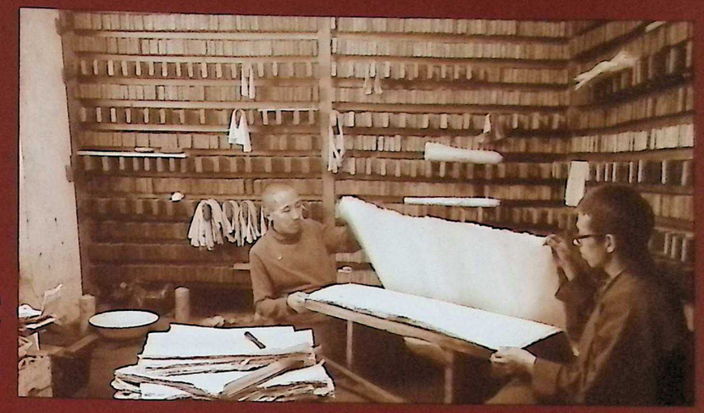
RUMTEK, SIKKIM. 1978. Right up until the time of the communist Chinese invasion, texts in Tibet were printed using woodblocks that were painstakingly hand-carved. Monks ink the woodblocks and press strips of paper to them to create each page of Tibetan text. PETER MANNOX

Preserving the Arts

The preservation of the Buddhadharma as it was practiced in Tibet entails the preservation of an entire range of arts. There can be no statues on the altars without the art of sculpting or metalworking, no thangkas on the walls without the art of thangka-painting and no lama dances in the courtyards without costume-making. Without the art of xylographic printing, there could be no traditional Tibetan texts (*pechas*), for these are produced by hand-carving the text of the manuscript – in reverse – into a block of wood, and then applying ink and paper. As part of his total commitment to preserving the Buddhadharma, the 16th Karmapa encouraged or directly sponsored a range of artists and skilled craftspeople, who began to settle around Rumtek. He created a printing house at Rumtek that had carved over 20,000 woodblocks by 1969, producing hundreds of precious texts. The Gyalwang Karmapa was also an important patron of Tibetan opera. (See photos, page 394-396.)



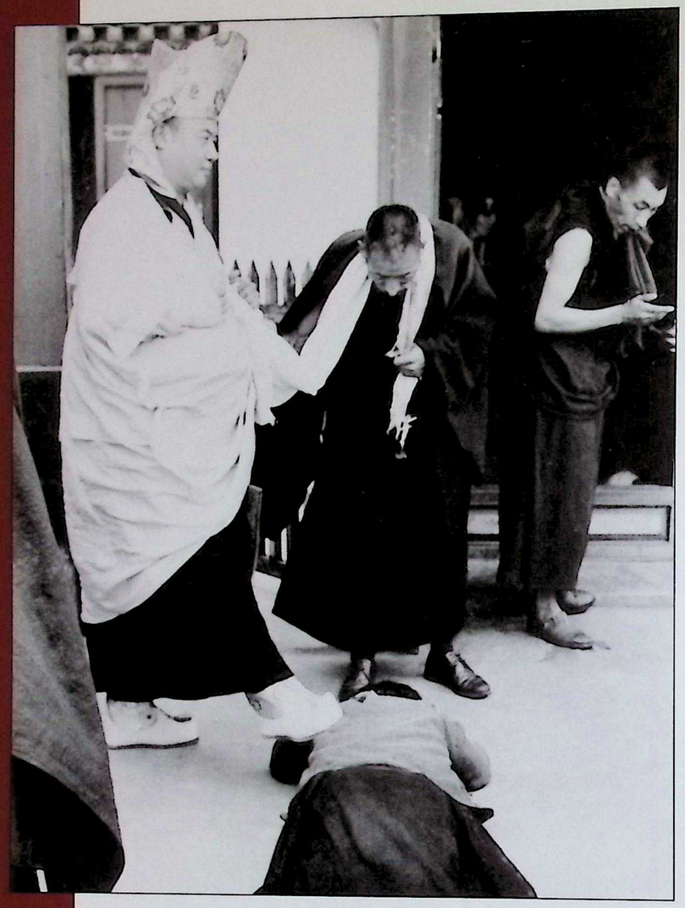
SIKKIM. LATE 1960s / EARLY 1970s. The 16th Karmapa encouraged the training of talented young artists, and was himself an avid patron and connoisseur of thangka painting. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0056



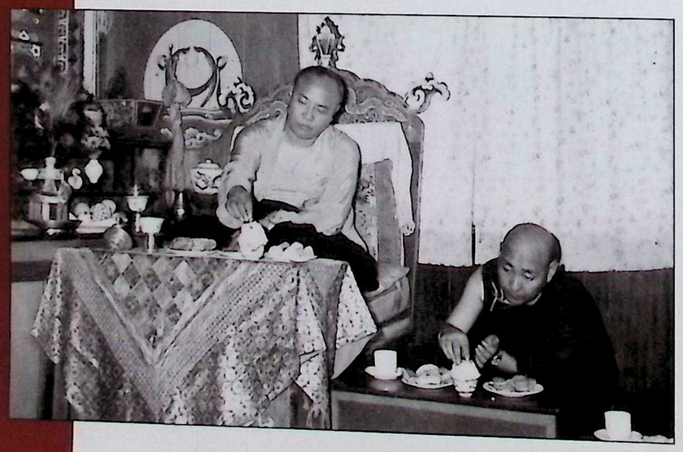
RUMTEK, SIKKIM. 1978. Although the 16th Gyalwang Karmapa also sponsored the production of books using printing presses, Rumtek actively preserved the ancient art of xylography, as seen here. PETER MANNOX

RUMTEK, SIKKIM. 1978. Silversmiths at work in a studio near Rumtek, crafting holy objects with traditional methods brought from Tibet. PETER MANNOX

LEFT: RUMTEK, SIKKIM. 1978. Thangka painter at Rumtek. PETER MANNOX ~ RIGHT: RUMTEK, SIKKIM. JANUARY 1970. Yeshe Dargye (l) and Umze Tenzin (r) playing a traditional Tibetan stringed instrument – the *dranyen* – at the entrance to the courtyard before the new Rumtek Monastery. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LOT 14032-6:155



RUMTEK, SIKKIM. EARLY 1960s.
Attended by his chamberlain Simpon Jinpa and Zimga Oser, the Gyalwang Karmapa grants a foot blessing to a Sikkimese devotee, done usually to remove obstacles and / or sickness.
KTD ARCHIVES



RUMTEK, SIKKIM. DATE UNKNOWN.
With the 4th Palpung Ongen Rinpoche.
TASHI TSERING COLLECTION

AT RIGHT: DELHI, INDIA. CIRCA 1962.
Conferring the Black Crown ceremony on a group of Tibetan refugees and other faithful at Ladakh Buddh Vihara in Delhi. Assisting at left is Zimga Nagu.
COURTESY OF NIK DOUGLAS

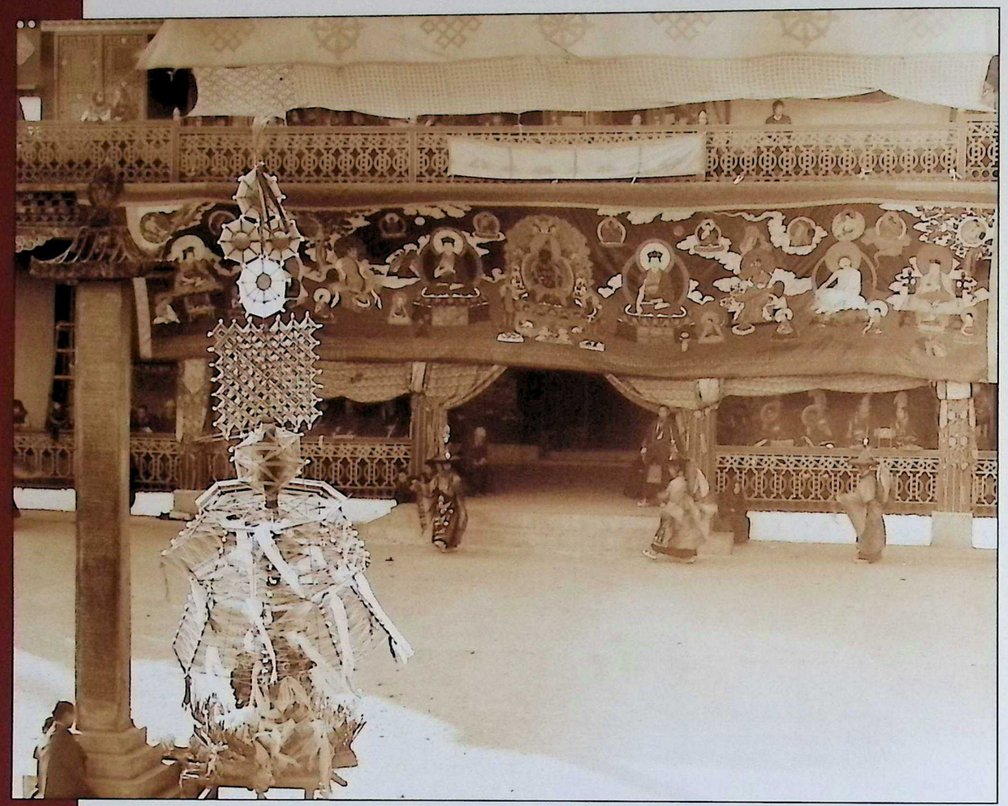
RUMTEK, SIKKIM. 1971.
Puja in the assembly hall at the new Rumtek Monastery. Still visible in the mural at rear are the two figures flanking Buddha Shakyamuni, which in later years would be covered up by rows of statues. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0049

RUMTEK, SIKKIM. 1978.
Monks maintain regular ritual cycles.
FLEMMING SKAHJEM-ERIKSEN

RUMTEK, SIKKIM. CIRCA 1968.
Umze Thubten Zangpo and Karma Phuntsok (center and right) play the cymbals as Tenzin Chonyi (l) examines the text while practicing in the Rumtek assembly hall. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30924

RUMTEK, SIKKIM. CIRCA 1968.
Lamas upholding the lineage's practice tradition in Rumtek's main assembly hall. In foreground are (l to r) Tenzin Gyurme, Kaleg Tulku Drubgyu Tenzin and Lama Drubgyu from Tsurphu. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30894

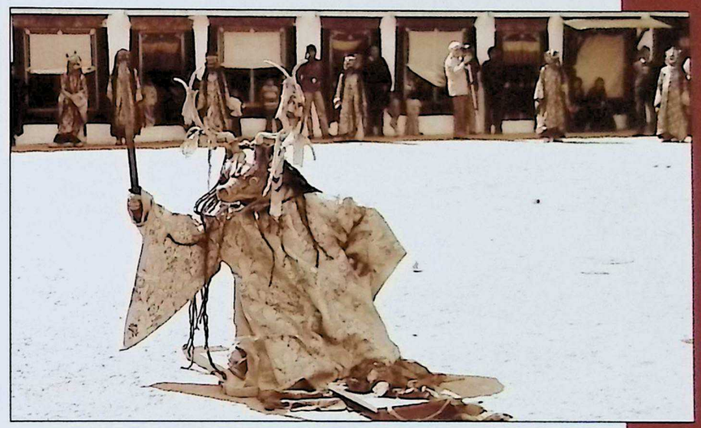
RUMTEK, SIKKIM. CIRCA 1968.
On left is Karma Tsewang, a monk from Nyingde Monastery; on right is Rumtek monk Tsering Phuntsok. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30900



RUMTEK, SIKKIM. 1978. Preserving the year-end ritual cycles from Tibet. Following an intensive Mahakala retreat, early in the morning of the 29th day of the last month in the Tibetan calendar, the massive Mahakala torma, or ritual sculpture (seen here at left) is escorted into the courtyard. During the day, lamas perform the sacred Black Hat dance, pictured here. At back is the rarely displayed applique thangka, Zuru Yol Thang. PETER MANNOX

RUMTEK, SIKKIM. 1978.
The 12th Goshir Gyaltsab Rinpoche leads monks in the Torgyag Serbang, a ceremonial procession to escort the massive Mahakala torma, called Torgyag, on the 29th day of the last month of the Tibetan year.
PETER MANNOX

RUMTEK, SIKKIM. FEBRUARY 1972.
The sacred dance of Four-Armed Mahakala is performed on the 29th day of the last Tibetan month.
KAGYU SAMYE LING



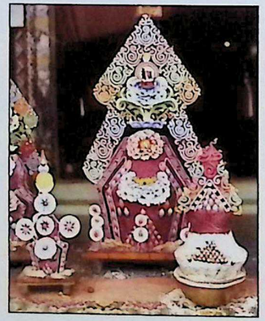
RUMTEK, SIKKIM. 1978.
The Sacred Dance of the Deer forms part of the traditional dance cycle for this 29th day.
PETER MANNOX

RUMTEK, SIKKIM. 1978.
Lamas dancing the Four-Armed Mahakala sacred dance on the 29th.
PETER MANNOX

RUMTEK, SIKKIM. FEBRUARY 1980. The courtyard in front of the main monastic building of Dharmachakra Centre is the site of a Torgyag procession, upholding a tradition from Tsurphu Monastery in Tibet. FLEMMING SKAHJEM-ERIKSEN

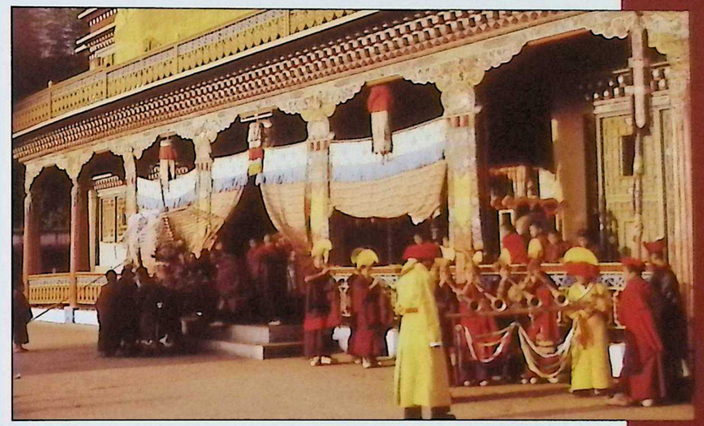
Recreating Practice Cycles

The flight into exile entailed many changes for Tibetans. Yet the intense Karma Kagyu commitment to practice ensured a remarkably smooth continuity of community life and ritual cycles. Immediately upon settling into the old Rumtek monastery, the Gyalwang Karmapa reestablished daily, monthly and annual practice schedules. The very first year he had led them into exile, the monastic community from Tsurphu was assembling to perform Four-Mandala Tara practice each morning, Mahakala each afternoon and monastic confession (*sojong*) twice a month. By 1961, the Gyalwang Karmapa reinstituted the rainy season retreats for the sangha, and the rest of the year was soon punctuated with monthly intensive puja cycles. Although the first year in exile the Gyalwang Karmapa presided over the year-end Mahakala pujas at Ralang Monastery in Sikkim, soon thereafter Rumtek itself was the site of the same year-end rituals that had regulated life for centuries in Tsurphu, complete with Mahakala pujas, lama dances (*cham*) and Tibetan opera (*lhamo*).



RUMTEK, SIKKIM. FEBRUARY 1978. Mahakala torma (ritual sculpture). PETER MANNOX

RUMTEK, SIKKIM. FEBRUARY 1978. Gyaltsab Rinpoche and monks during the procession to escort the Torgyag Mahakala torma as part of the pre-Tibetan New Year rituals. PETER MANNOX



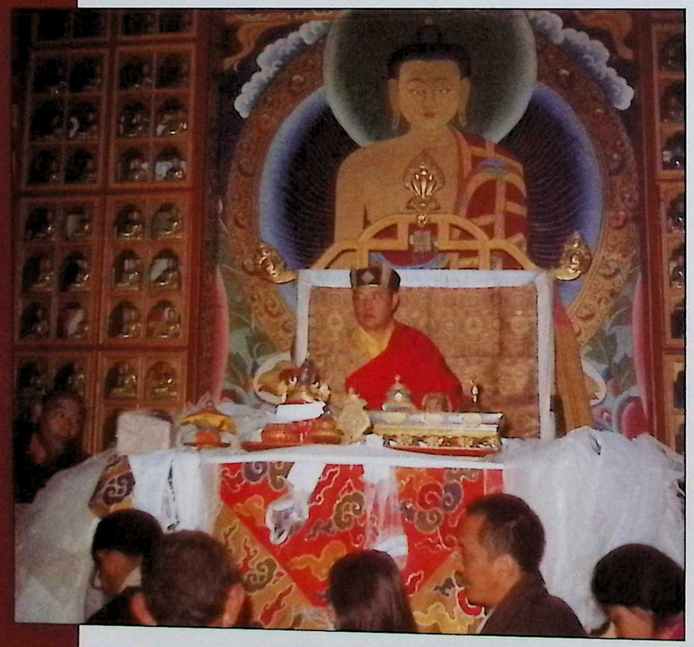
RUMTEK, SIKKIM. FEBRUARY 1978. The Mahakala Torgyag torma is carried into the courtyard in the early morning. PETER MANNOX

RUMTEK, SIKKIM. FEBRUARY 1978. During the Torgyag procession, Gyaltsab Rinpoche stands at back while the Chötrimpa, or Discipline Master (r) and two junior Chantmasters stand in the foreground. The Mahakala Torgyag torma stands tall on the right. PETER MANNOX

ABOVE: RUMTEK, SIKKIM. FEBRUARY 1978. Tibetan New Year ceremonies in the main shrine hall at Rumtek. PETER MANNOX

AT LEFT: RUMTEK, SIKKIM. FEBRUARY 1978. During the first month of every Tibetan year, extensive practices are done to ensure the long life of the Gyalwang Karmapa. Here, a ceremony for long life is performed. PETER MANNOX

RUMTEK, SIKKIM. FEBRUARY 1980. The Gyalwang Karmapa presides over Tibetan New Year celebrations.
FLEMMING SKAHJEM-ERIKSEN

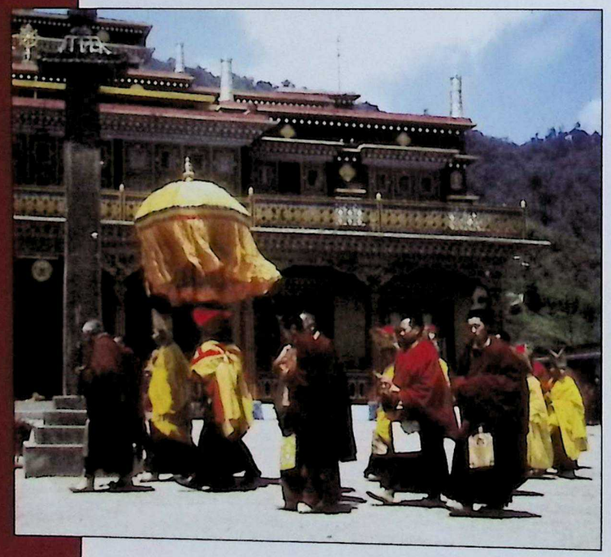


RUMTEK, SIKKIM. FEBRUARY/MARCH 1979.
Receiving Losar offerings during Tibetan New Year ceremonies.
JOSEF KERKLAU

RUMTEK, SIKKIM. FEBRUARY 1980. Like the Gyalwang Karmapa, his heart sons sit with their backs to the altar (on left), facing the assembly during Tibetan New Year celebrations. With *khapses* heaped in front of them are Damchoe Yongdu and Topga-la (l), and Sangye Nyenpa Rinpoche (r). FLEMMING SKAHJEM-ERIKSEN

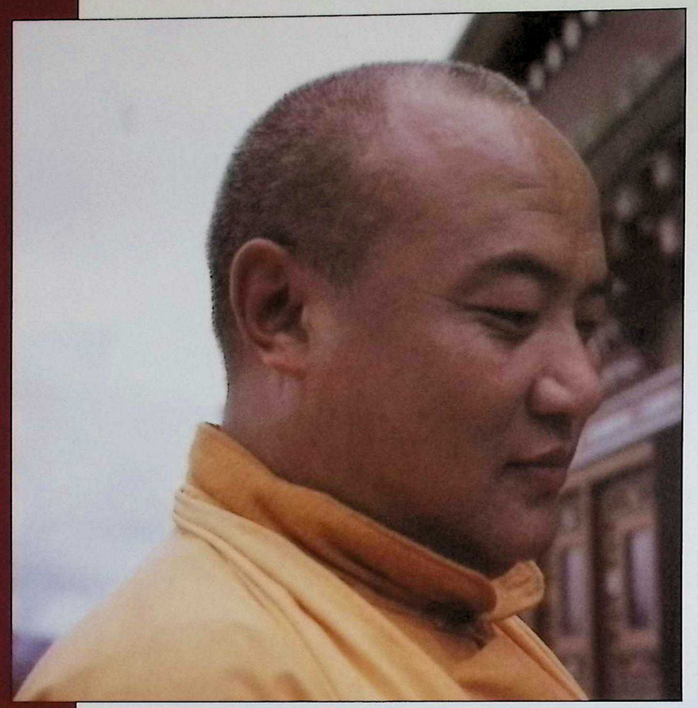
RUMTEK, SIKKIM. FEBRUARY 1980.
Khapse (traditional fried Losar treats) are piled high as the Gyalwang Karmapa accepts the *chemar* offered during Tibetan New Year celebrations.
FLEMMING SKAHJEM-ERIKSEN

SIKKIM. 1970s. In ceremonial brocade robes traditionally worn at Losar (Tibetan New Year). KTD ARCHIVES



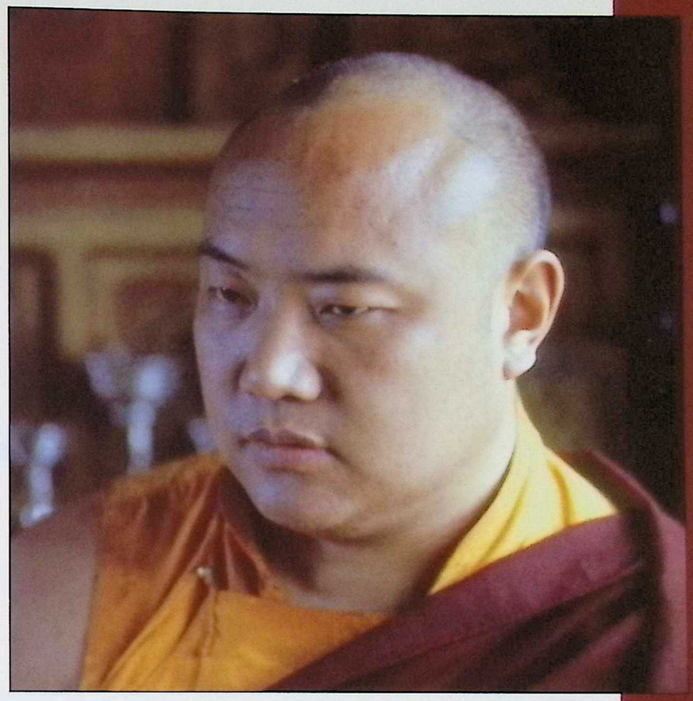
RUMTEK, SIKKIM. FEBRUARY 1980. Gyalwang Karmapa participates in a procession during a practice retreat (*Drupchö*). COURTESY OF KATIA HOLMES

RUMTEK, SIKKIM. FEBRUARY 1980. KAGYU SAMYE LING



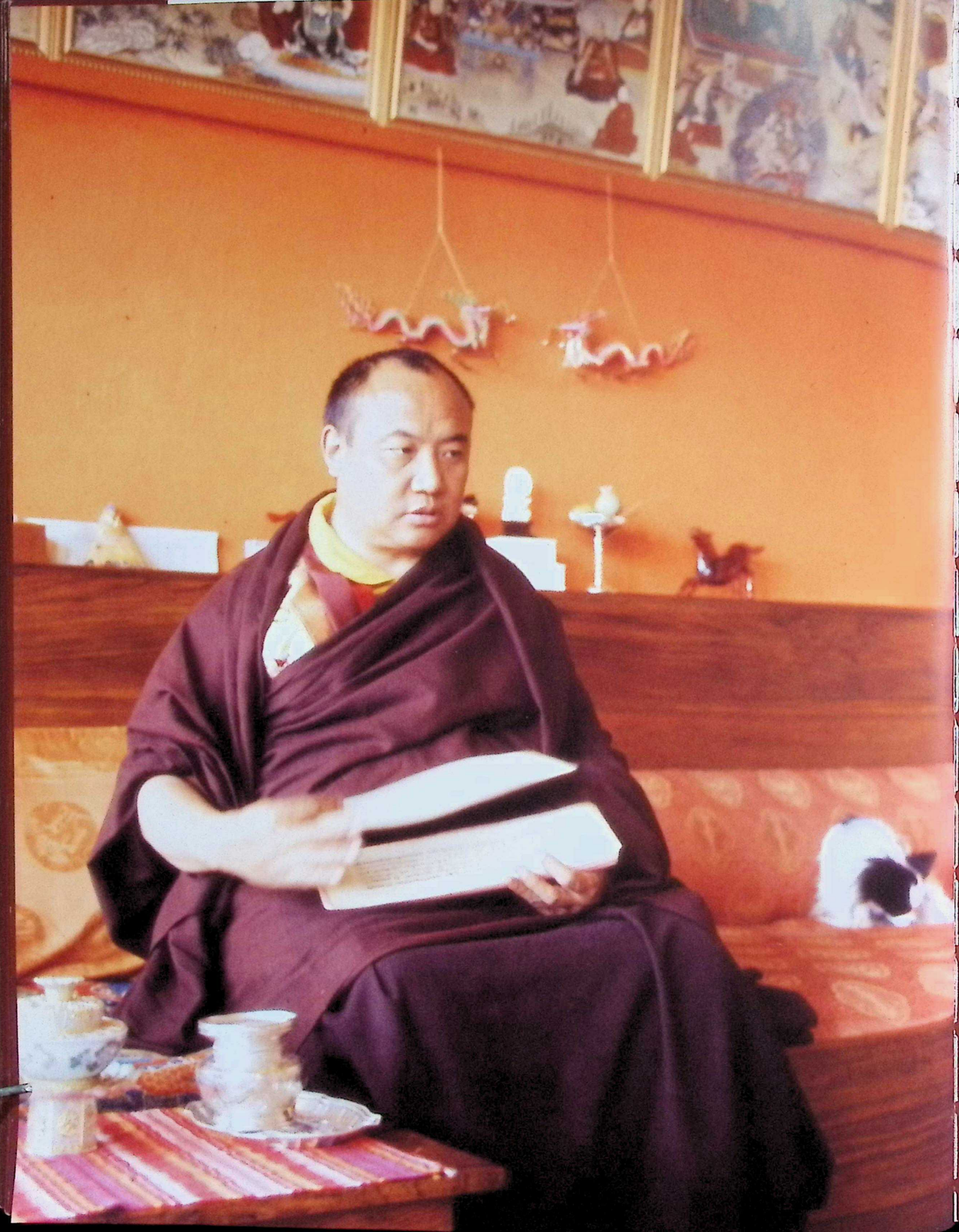
RUMTEK, SIKKIM. 1970s. On the roof at Rumtek. KAGYU SAMYE LING

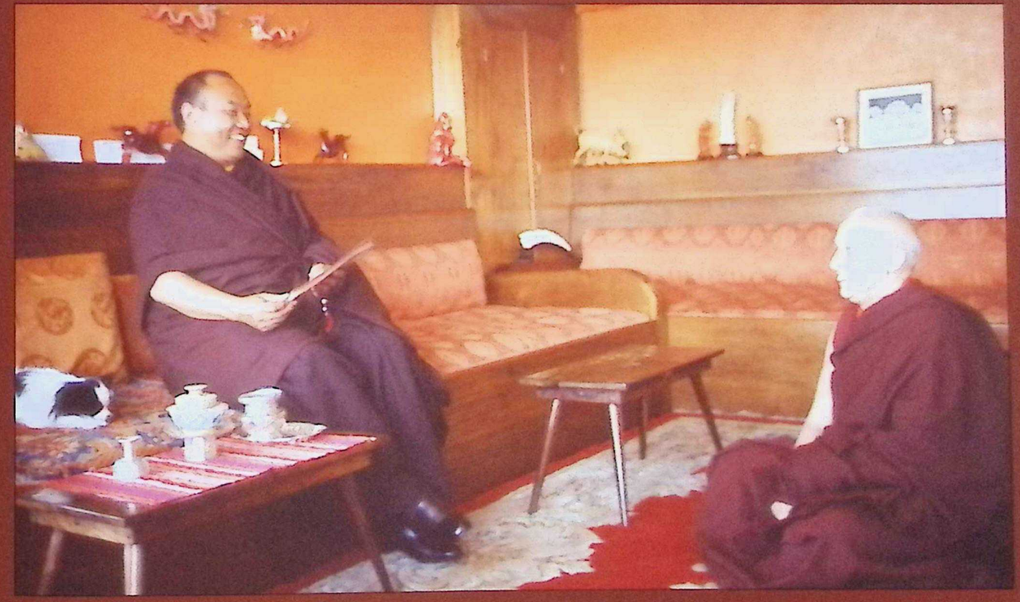
RUMTEK, SIKKIM. MAY 1971. Local devotees offer their labor for construction of the "summer palace," or private residence, of the Gyalwang Karmapa, just above the monastery. Tsurphu Labrang was blessed to have a general secretary (Damchoe Yongdu) who was also a master architect. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-2534



RUMTEK, SIKKIM. LATE 1960s / EARLY 1970s. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0050

RUMTEK, SIKKIM. 1975. The Gyalwang Karmapa's summer palace after completion. (See opposite for the same structure in an early phase of construction.) Dzogchen Ponlop Rinpoche's residence appears to the right and below. LARS GAMMELTOFT



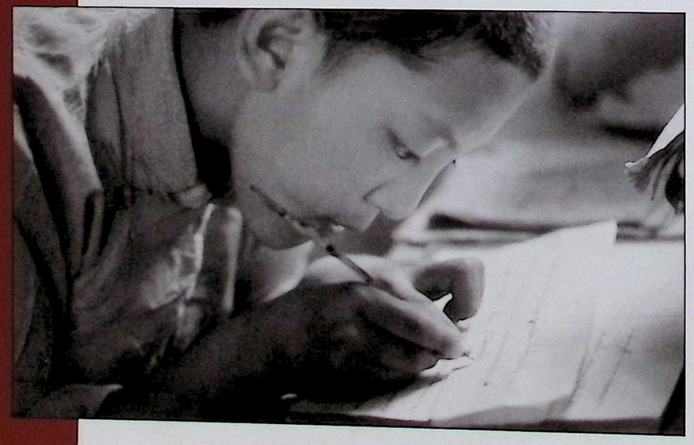


RUMTEK, SIKKIM. LATE 1960s / EARLY 1970s. TOP TO BOTTOM. The Gyalwang Karmapa personally guided the spiritual and textual training of the tulkus at Rumtek. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0148 ~ With Sister Palmo. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-DS-04113

AT LEFT: RUMTEK, SIKKIM. LATE 1960s / EARLY 1970s. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-3336

RUMTEK, SIKKIM. LATE 1960s. Monks demonstrating the dialectical art of debate. Seated facing camera, the 8th Bakyoe Rinpoche (l) and Lama Kyab (r). ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30886

RUMTEK, SIKKIM. LATE 1960s. Debating outside the main assembly hall. Standing are Khenpo Khedrup (r) and on the far left, the 3rd Jamgon Kongtrul Rinpoche. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-DIG-PPMSCA-30922



RUMTEK, SIKKIM. APRIL 1965. Young Shamar Rinpoche practicing his penmanship. ALICE S. KANDELL COLLECTION / LIBRARY OF CONGRESS LC-KAN05-0053

RUMTEK, SIKKIM. 1978. Indian crew filming "Rumtek," a documentary, directed and produced by Ramesh Sharma, today a well-known figure in India's film industry. This was his very first film, and won India's National Award for best short in 1979 as well as an international festival jury prize. SHAMBHALA ARCHIVES

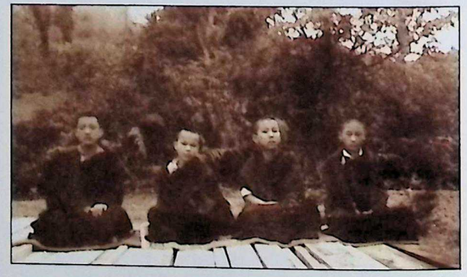
RUMTEK, SIKKIM. 1978. Teaching tulkus during filming of award-winning documentary. KAGYU SAMYE LING

RUMTEK, SIKKIM. 1978. During filming outside the Gyalwang Karmapa's private residence, (facing camera, clockwise around the Gyalwang Karmapa, from left) Dilyak Drupon Rinpoche, the 9th Traleg Rinpoche and Gyaltsab Rinpoche. KARMAPA PICTURE PROJECT

BHUTAN. CIRCA 1967. With his four heart sons (l to r): Gyaltsab Rinpoche, Shamar Rinpoche, Tai Situ Rinpoche and the 3rd Jamgon Kongtrul Rinpoche. GYALTSAB LABRANG

Nurturing Heart Sons

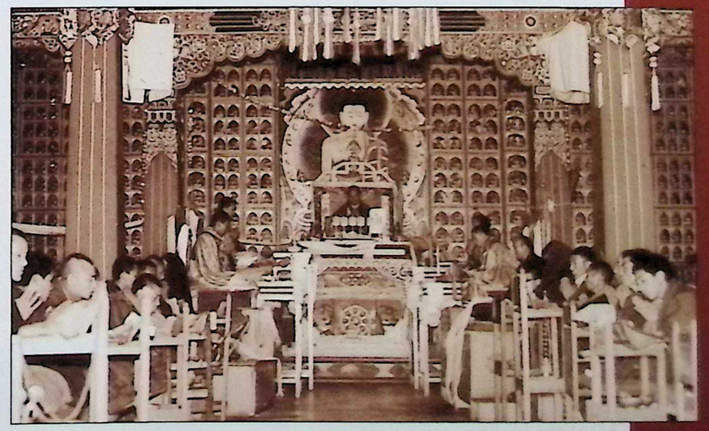
Buddha Shakyamuni is described as having children born of his body, speech and mind. Prince Rahula was his physical son, the shravaka disciples were the children of his speech, while bodhisattvas are children of his mind. The four heart sons were primarily born of the heart and mind of the Karmapa, but the 16th Karmapa cared for them physically, verbally and mentally. In Rumtek, the Gyalwang Karmapa actively created the ideal conditions for the four heart sons to uphold the lineage together. Shamar Rinpoche's lineage had been banned since the 18th century, but the 16th Gyalwang Karmapa successfully petitioned His Holiness the 14th Dalai Lama to lift the ban in 1964. Never in the history of the lineage had the four heart sons been so close in age – the oldest was only two years older than the youngest – and so for the first time ever, they could receive transmissions, teachings and empowerments together.



RUMTEK, SIKKIM. 1960s. The heart sons (l to r) Shamar Rinpoche, Tai Situ Rinpoche, the 3rd Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche. TASHI TSERING COLLECTION

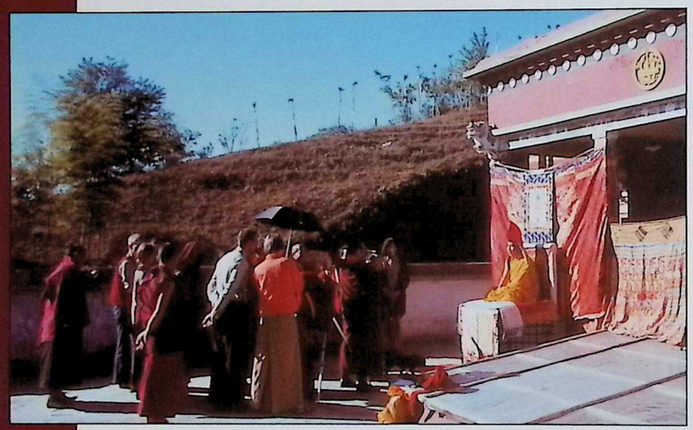
RUMTEK, SIKKIM. CIRCA 1977. With Gyaltsab Rinpoche, the 3rd Jamgon Kongtrul Rinpoche and Tai Situ Rinpoche. KARMAPA PICTURE PROJECT

RUMTEK, SIKKIM. 1975/1976. Practicing with heart sons. From left, Goshir Gyaltsab Rinpoche, the 3rd Jamgon Kongtrul Rinpoche, Tai Situ Rinpoche and Kunzig Shamar Rinpoche. FLEMMING SKAHJEM-ERIKSEN

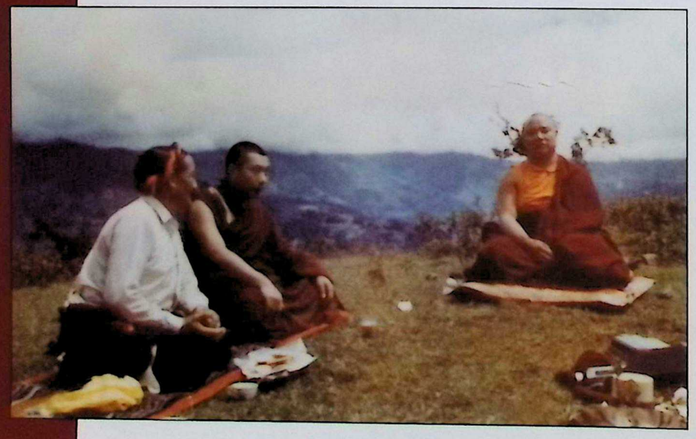


RUMTEK, SIKKIM. 1973. The Gyalwang Karmapa heads the monastic assembly, with his four heart sons seated at the head of the front rows. NIK DOUGLAS

RUMTEK, SIKKIM. 1975. LEFT TO RIGHT: This portrait of Khenchen Thrangu Rinpoche was taken during a photo shoot overseen by the 16th Gyalwang Karmapa during the visit of a group of Scandinavian students. FLEMMING SKAHJEM-ERIKSEN

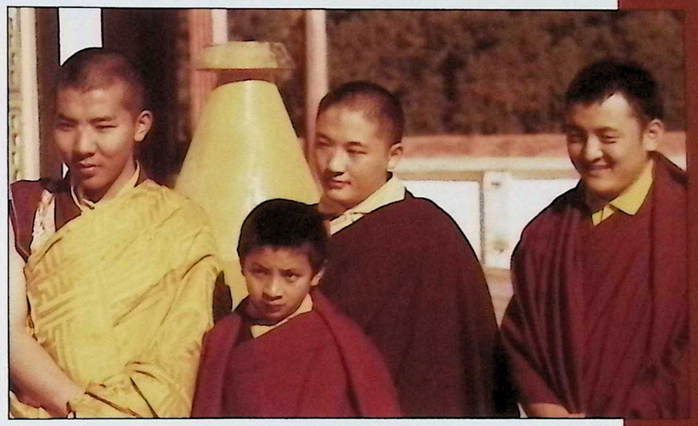


RUMTEK, SIKKIM. 1975. Standing at center is the Gyalwang Karmapa, stage-managing a session to photograph the tulkus at Rumtek. Seated on the throne is the 3rd Jamgon Kongtrul Rinpoche. FLEMMING SKAHJEM-ERIKSEN



RUMTEK, SIKKIM. CIRCA 1967. Picnic with Chogyam Trungpa Rinpoche, who was visiting from the UK, where he had been sent by the Gyalwang Karmapa. As an early indication of the Gyalwang Karmapa's interest in bringing the Dharma to the West, the Gyalwang Karmapa asked Trungpa Rinpoche to speak of his experiences in the West to the monastic assembly in the main shrine hall at Rumtek monastery. With the Gyalwang Karmapa listening from his throne, Trungpa Rinpoche sat on a chair in the main assembly hall and regaled the audience with anecdotes from his time in the West, sharing his impressions of the English and their attitudes towards Buddhist monks. Also pictured is General Secretary, Damchoe Yongdu. KARMAPA PICTURE PROJECT

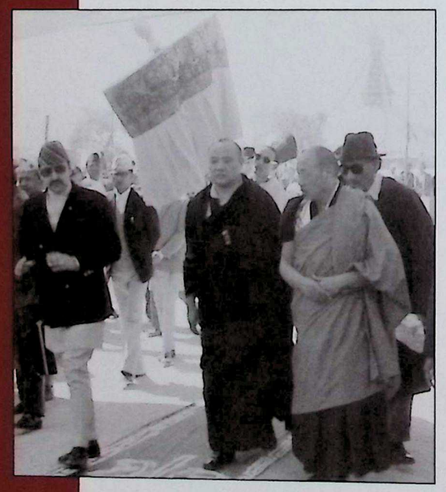
DELHI, INDIA. 1976.
After conferring the Kagyu Ngagdzö cycle in Nepal, the Gyalwang Karmapa traveled overland via Lumbini to Delhi, stopping in Dzalendara in Himachal Pradesh to tell a story of one of his past lives. That past life was later narrated at Rumtek in a Tibetan opera performance (see photos, page 394-396). While the Gyalwang Karmapa was traveling south towards Delhi, Tai Situ Rinpoche and the 3rd Jamgon Kongtrul Rinpoche also traveled to Delhi to receive him upon his return to India. In this rare photo, the Gyalwang Karmapa is pictured here with his heart son Tai Situ Rinpoche in Sikkim House, where he frequently sojourned when in Delhi. KARMAPA PICTURE PROJECT



RUMTEK, SIKKIM. 1975.
Three of the four heart sons, and the young Dzogchen Ponlop Rinpoche. Left to right: the 3rd Jamgon Kongtrul Rinpoche, Ponlop Rinpoche, Gyaltsab Rinpoche and Shamar Rinpoche.
FLEMMING SKAHJEM-ERIKSEN

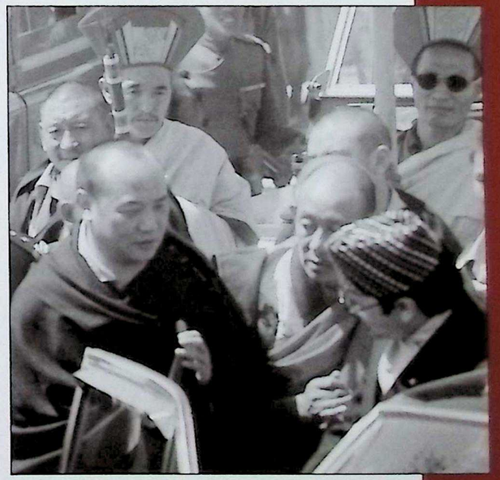
RUMTEK, SIKKIM. CIRCA 1976.
The Gyalwang Karmapa leans against a pillar at a picnic spot near Rumtek Monastery, surrounded by tulkus of the lineage. Standing at back (l to r): Gyaltsab Rinpoche, Shamar Rinpoche, the Gyalwang Karmapa, the 9th Traleg Rinpoche and Sangye Nyenpa Rinpoche. In front (l to r): the 5th Ripa Saljey Rinpoche, Dilyak Drupon Rinpoche, Yongdzin Tulku, Dzogchen Ponlop Rinpoche and Trungram Gyatrul Rinpoche.
KARMAPA PICTURE PROJECT

KATHMANDU, NEPAL. 1976. His Majesty the King of Nepal receives a khata from the Gyalwang Karmapa. The Gyalwang Karmapa and various Nepali monarchs have enjoyed a close relationship over the centuries. The 16th Karmapa had been hosted in Nepal by this king's father, King Mahendra, as well as his grandfather, King Tribhuvan. KA-NYING SHEDRUB LING MONASTERY



KATHMANDU, NEPAL. 1976. LEFT TO RIGHT: With the King of Nepal, His Majesty Birendra Bir Bikram Shah Dev, with the Boudhanath Stupa visible behind. The group walks towards Ka-Nying Shedrub Ling Monastery, which the Gyalwang Karmapa formally consecrated and the King of Nepal officially inaugurated. ~ With King of Nepal, His Majesty the King Birendra. At left is Tulku Urgyen Rinpoche, whose monastery the Gyalwang Karmapa had come to Nepal to consecrate, and at back is Gyaltsab Rinpoche. KA-NYING SHEDRUB LING MONASTERY

KATHMANDU, NEPAL. 1976. Left to right: Gyaltsab Rinpoche, Tulku Urgyen Rinpoche, Shamar Rinpoche, the Gyalwang Karmapa and the King of Nepal, watching the festivities following the consecration ceremony. The presence at this event of Gyaltsab Rinpoche and Shamar Rinpoche was of particular historic significance, for the 7th Gyaltsab Rinpoche, the 8th Shamar Rinpoche, along with the 8th Tai Situ Rinpoche, had accompanied the 12th Karmapa, Jangchub Dorje, in the 18th century, and were hosted by a king of the Malla dynasty. During that time, the 8th Situ Rinpoche (better known as Situ Panchen) left a lasting impression by entering into debates with Newari pandits, in Sanskrit. KA-NYING SHEDRUB LING MONASTERY



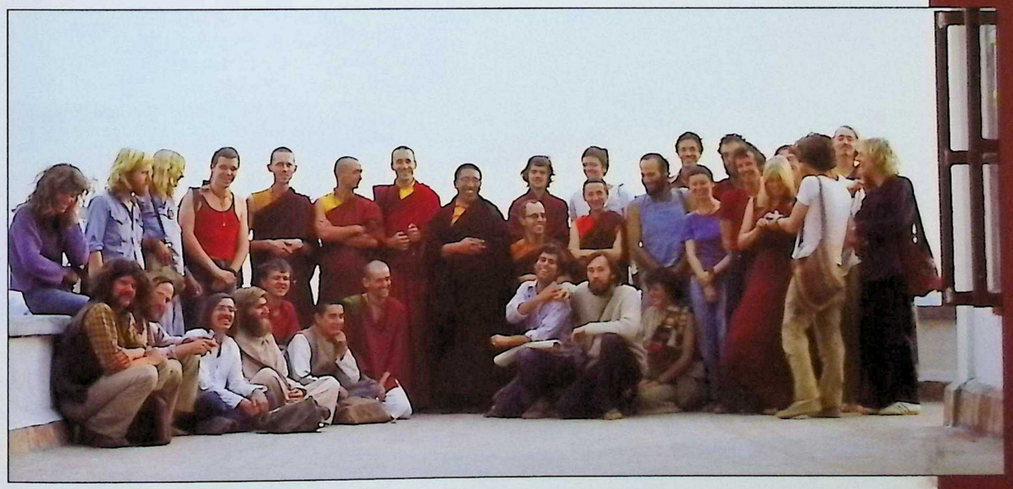
KATHMANDU, NEPAL. 1976. LEFT TO RIGHT: Local devotees celebrate the monastery opening with folk dances and song. JOHN LA FERLITA ~ Dharma King and political King bid one another farewell after the consecration of Ka-Nying Shedrup Ling. EDWARD HENNING

KATHMANDU, NEPAL. 1976. With heart sons, rinpoches and lamas of Kagyu and Nyingma lineages, during the Kagyu Ngagdzö transmission in Nepal. Standing (l to r): Andzin Rinpoche, Tsige Chokling, Khenchen Thrangu Rinpoche, Sakya lama Trarik Rinpoche, Dilyak Dabzang Rinpoche, Shamar Rinpoche, Gyaltsab Rinpoche, the 4th Sabchu Rinpoche, Tulku Urgyen Rinpoche, the 5th Ripa Saljey Rinpoche and Chokyi Nyima Rinpoche. Seated on carpet (l to r): Lowa Tulku, Dilyak Drupon Rinpoche, Dzogchen Ponlop Rinpoche, Dzongsar Khyentse Rinpoche, unidentified lama (possibly Sangye Nyenpa Rinpoche), Trungram Gyatrul Rinpoche and Nedo Kuchung Tulku. GYALTSAB LABRANG

Transmitting Kagyu Ngagdzö

Twice after leaving Tibet – once in Rumtek in 1960 and then again in Nepal in 1976 – the 16th Gyalwang Karmapa transmitted the entire Kagyu Ngagdzö collection of empowerments. Because this collection contains all the initiations that Lord Marpa had brought from India to Tibet, transmitting it on the Indian subcontinent constituted a poignant way to give back the Buddhadharma in its land of origin. The recipients of the first transmission in Sikkim had been primarily Karma Kagyu tulkus and Dilgo Khyentse Rinpoche. When he transmitted the cycle in Nepal, he did so over the course of several months in Ka-Nying Shedrup Ling Monastery, a site for the study and practice both of Nyingma and Kagyu teachings, as the very name indicates. As such, the audience included tulkus and lamas of both lineages – as well as a substantial number of Western disciples. While they were there, the Gyalwang Karmapa asked Thrangu Rinpoche to confer additional Dharma teachings on the Westerners.

KATHMANDU, NEPAL. 1976. LEFT TO RIGHT: In the assembly hall of the recently consecrated Ka-Nying Shedrub Ling Monastery, while conferring empowerment as part of the Kagyu Ngagdzö transmission. Along with the many lamas and tulkus from the Kagyu and Nyingma lineages, a substantial contingent of Western disciples also attended the transmissions, which lasted several months. ~ During Kagyu Ngagdzö empowerment. KA-NYING SHEDRUB LING MONASTERY



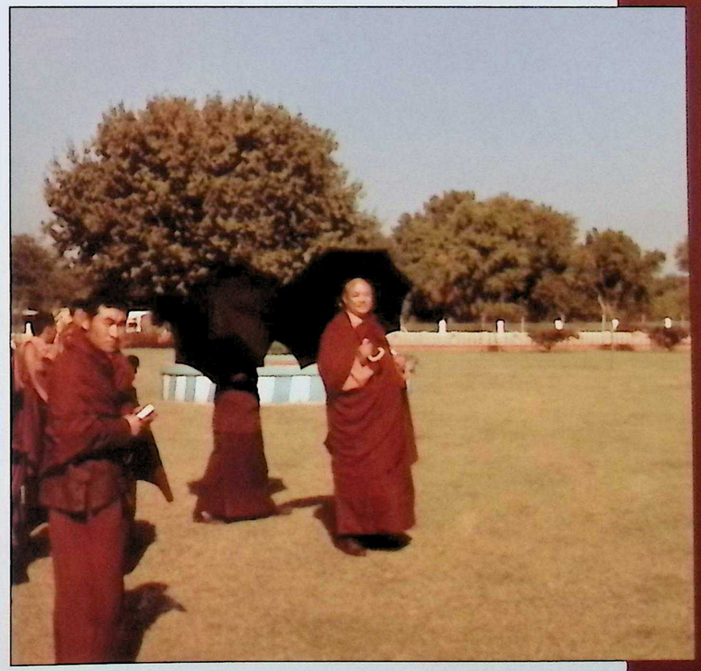
KATHMANDU, NEPAL. 1976. In order to deepen their understanding of Dharma, the Gyalwang Karmapa requested Khenchen Thrangu Rinpoche – who had trained many of the Karma Kagyu tulkus in Rumtek – to teach those gathered in Nepal for the Ngagdzö transmissions. Rinpoche granted detailed teachings on Je Gampopa's *Jewel Ornament of Liberation*, as well as commentary and reading transmission of *The Profound Inner Nature*, *The Two Volumes* (of the Hevajra tantra) and *The Supreme Continuum* (*Uttaratantra*). COURTESY OF EDWARD HENNING

KATHMANDU, NEPAL. CIRCA 1976. With the 3rd Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche and the 4th Sabchu Rinpoche (lower right) in the Chodra Temple next to the Swayambhunath Stupa. Seated in front is Khenpo Chodrak Tenphel. The Gyalwang Karmapa's dog, Thapa, is seated next to Gyaltsab Rinpoche. KARMAPA PICTURE PROJECT

NEPAL. CIRCA 1976. With prominent members of the local community, including R.S. Saraf, owner of the Yak and Yeti Hotel (standing third from left). KARMAPA PICTURE PROJECT

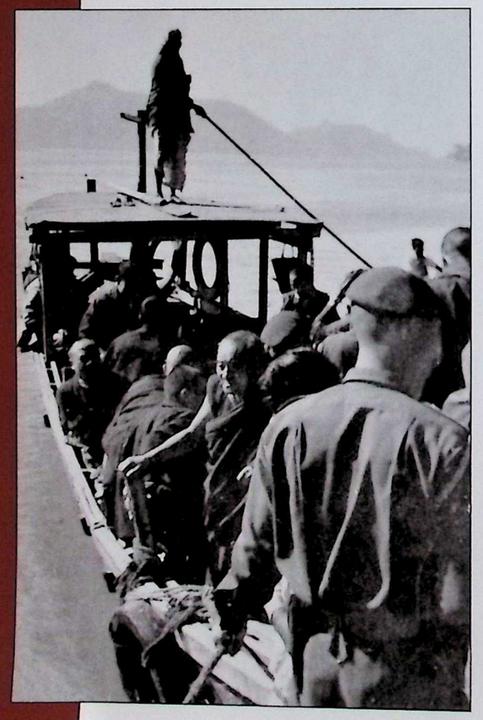
RUMTEK, SIKKIM. CIRCA 1976. With Lok Darshem, influential figure in Nepali public life. KARMAPA PICTURE PROJECT

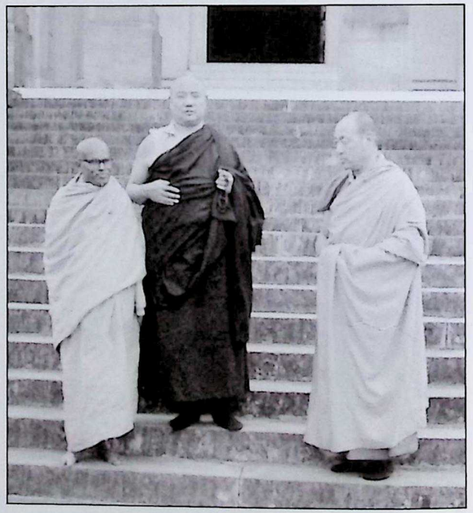
SARNATH, INDIA. CIRCA 1970. At the Dhamekh Stupa in Deer Park, where Lord Buddha first turned the wheel of Dharma. With Khenpo Yeshe Chothar, who was then the Kagyu professor at the Central Institute of Higher Tibetan Studies in Sarnath. KTD ARCHIVES



SARNATH, INDIA. CIRCA 1970. On pilgrimage to Sarnath, in the Deer Park grounds surrounding the Dhamekh Stupa. LAMA OSKAR KORNMÜLLER

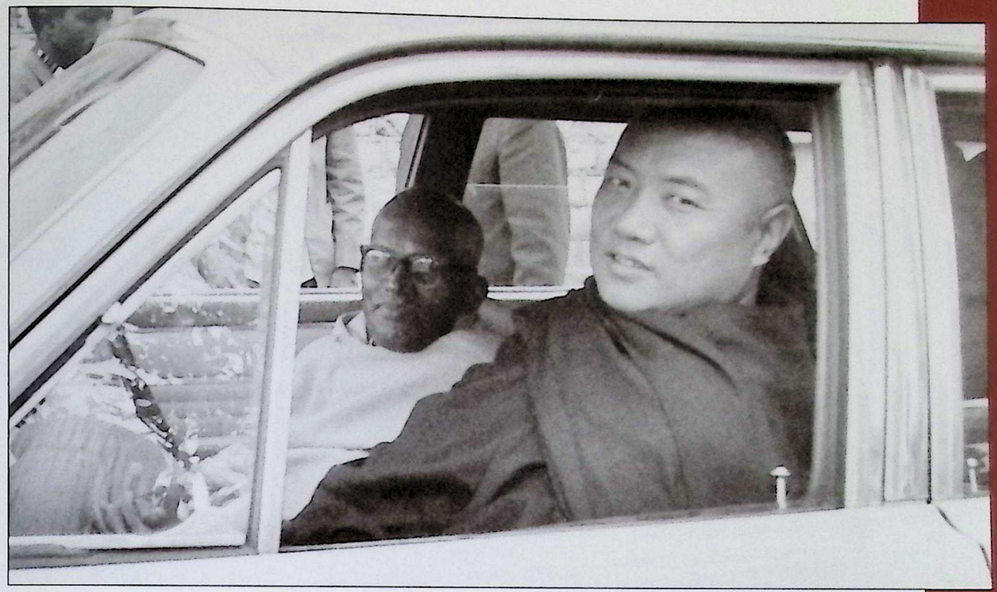
INDIA. 1975. The Howrah-Delhi Toofan Express connected Delhi and Calcutta, two cities to which the Gyalwang Karmapa traveled before and after his pilgrimage by rail. WERNER SÖLCH





ABOVE: VARANASI, INDIA. CIRCA 1964. KARMAPA PICTURE PROJECT

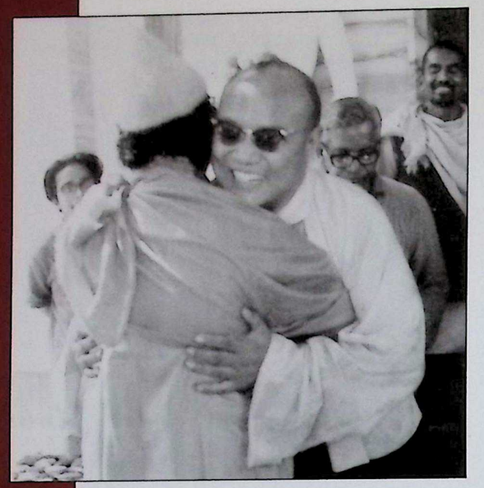
AT LEFT: GUWAHATI, ASSAM. DATE UNKNOWN. The Gyalwang Karmapa and entourage crossing the Brahmaputra River en route to an important pilgrimage place where the Buddha's attendant Ananda did retreat. The King of Bhutan had sent his royal guards, pictured here in foreground, to escort the party from the time of their departure from Bhutan until they had reached Sikkim safely. GYALTSAB LABRANG



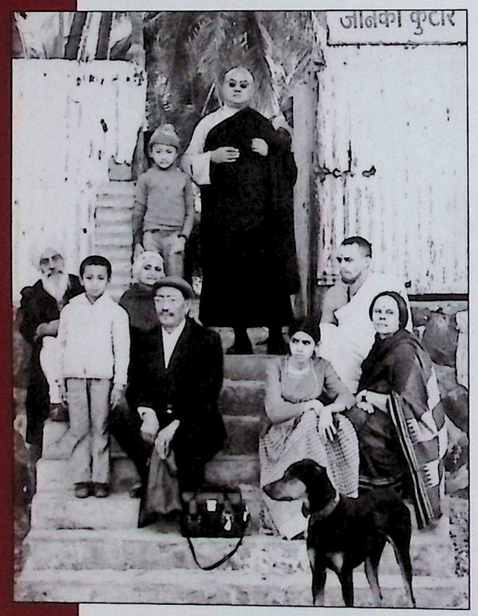
VARANASI, INDIA. CIRCA 1964. KARMAPA PICTURE PROJECT

Pilgrimage in the Noble Land

Even before the 16th Gyalwang Karmapa had left Tibet in 1959, he had already made three extensive pilgrimages to lands south of the Himalayas. Once settled in Sikkim, the important sites connected with the life of Buddha Shakyamuni were even closer at hand. In 1972, he undertook an extended pilgrimage to India's most sacred Buddhist sites all over the subcontinent. Traveling with a substantial entourage, he paid homage to the Buddha's presence at Bodhgaya and Sarnath, but also visited the Ashokan stupa at Sanchi, the rock caves of Ajanta and Ellora and the ruins of the ancient south Indian Buddhist city of Vijayapuri at Nagarjunakonda near modern-day Hyderabad. To reach these far-flung locations, the Gyalwang Karmapa journeyed by car, by boat and especially by train. Indeed, the Indian government paid the Gyalwang Karmapa the extraordinary homage of setting aside several train cars exclusively for his use during the pilgrimage.



GANESHPURI, INDIA. JANUARY 1973. The 16th Gyalwang Karmapa arrives at Turiya Mandir, the ashram of Baba Muktananda, who is shown here welcoming him. The meeting between the two was arranged by Western disciples of each, Didi Contractor and Sister Palmo, who saw it as a way to bring together the Hindu and Buddhist branches of the siddha tradition. SWAMI RAMANANDA SEVA FOUNDATION. COURTESY OF SWAMI PRAKASHANANDA



LEFT TO RIGHT: BOMBAY, INDIA. JANUARY 1973. Excursion to Juhu Beach, Bombay, for breakfast at the home of Didi Contractor. Pictured are Dilyak Drupon Rinpoche (standing next to the Gyalwang Karmapa), Dzogchen Ponlop Rinpoche (standing bottom left) and (seated front row left to right) General Secretary Damchoe Yongdu, Kirin Narayan (Didi's daughter) and Didi Contractor, who had first suggested that the Gyalwang Karmapa and Baba Muktananda meet. PRAFULL DAVE ~ GANESHPURI, INDIA. JANUARY 1973. Sister Palmo and a young Dzogchen Ponlop Rinpoche accompany the Gyalwang Karmapa as Baba Muktananda escorts them through Turiya Mandir, his ashram. KARMAPA PICTURE PROJECT

GANESHPURI, INDIA. JANUARY 1973. Black Crown ceremony at the ashram of Baba Muktananda. SHAMBHALA ARCHIVES

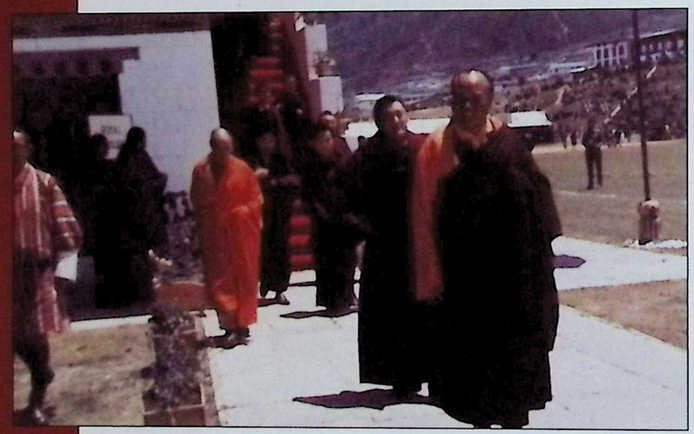
GANESHPURI, INDIA. JANUARY 1973. With the Indian guru Baba Muktananda, with whom the Gyalwang Karmapa enjoyed a warm and affectionate relationship. During this visit to his ashram, the Gyalwang Karmapa gave Baba a gift of a dorje and bell, which he here holds in his hands. DON SHARPE, COURTESY OF SWAMI PRAKASHANANDA AND SWAMI RAMANANDA

GANESHPURI, INDIA. JANUARY 1973. COURTESY OF SWAMI PRAKASHANANDA AND SWAMI RAMANANDA

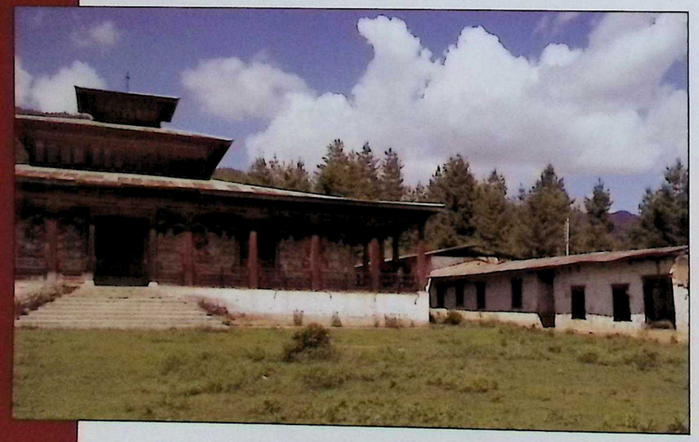
THIMPHU, BHUTAN, 1967. Visiting the Tashi Cho Dzong Royal Palace, escorted by the King of Bhutan, Jigme Dorji Wangchuck (l) and the 65th Je Khenpo, Yeshey Singye, of Bhutan (r). In back, Tenzin Chonyi carries the Black Crown.

COURTESY OF NIK DOUGLAS

THIMPHU, BHUTAN. MAY/ JUNE 1974. Indian Prime Minister Indira Gandhi offers a khata to the 16th Gyalwang Karmapa, during a meeting while both were in Bhutan to attend the royal coronation ceremony. COURTESY OF LAMA PALDEN



THIMPHU, BHUTAN. MAY/ JUNE 1974. As guests at the royal coronation of the 4th King of Bhutan, Jigme Singye Wangchuck, Dasho Shingkar Lam escorts the 16th Gyalwang Karmapa, Shamar Rinpoche, Tai Situ Rinpoche and Gyaltsab Rinpoche in the Changlimithang stadium. COURTESY OF TSHERING TASHI



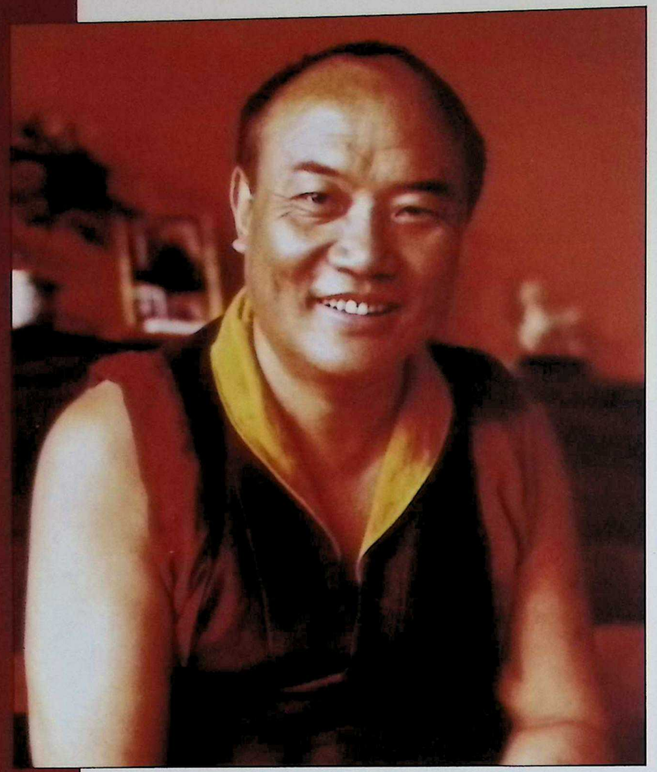
BUMTHANG, BHUTAN. 2012. Now in disuse, this monastery, Bumthang Tashi Choling, was constructed on land offered to the Gyalwang Karmapa by the Bhutanese royalty. ULRIKE STARITZ

EN ROUTE FROM BHUTAN TO SIKKIM. 1960s. Seated, from left: Drugpa Lochag, Topga-la, the Gyalwang Karmapa, Dilgo Khyentse Rinpoche and Lopon Tsechu. Standing, from left: the 12th Tai Situ Rinpoche, the 12th Goshir Gyaltsab Rinpoche, Damchoe Yongdu and the 3rd Jamgon Kongtrul Rinpoche. KARMAPA PICTURE PROJECT

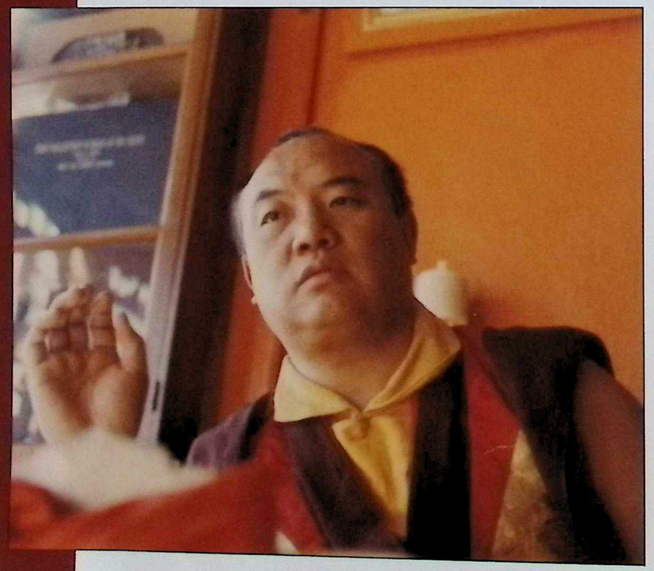
RUMTEK, SIKKIM. 1978. Receiving the royal family of Bhutan in his summer residence at Rumtek. On the right are Her Majesty the Queen Mother Ashi Chodron and her sister, Her Excellency Ashi Pema Dechen, the queen of the second Bhutanese king. PHOTO TAKEN BY THE 3RD JAMGON KONGTRUL RINPOCHE. COURTESY OF RAGER OSSEL

BHUTAN. DATE UNKNOWN. En route to the monastery of Dungse Thinley Norbu Rinpoche (eldest son of Dudjom Rinpoche and father of Dzongsar Jamyang Khyentse Rinpoche). As there was no road, disciples carried the Gyalwang Karmapa in a palanquin. KARMAPA PICTURE PROJECT

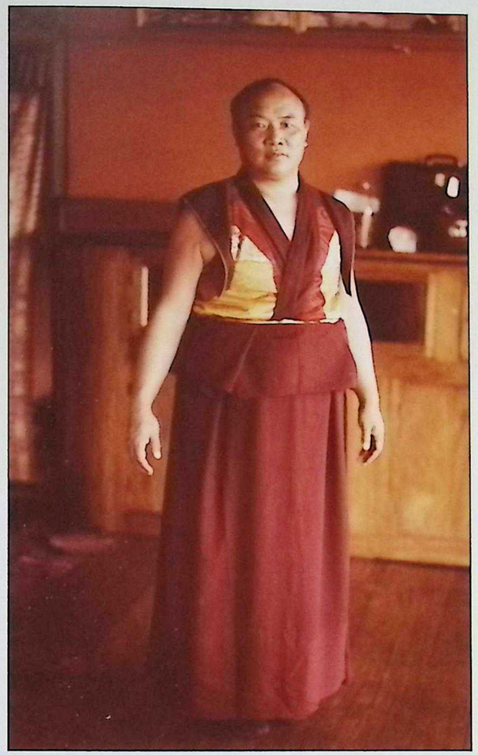
RUMTEK, SIKKIM. 1975. LARS GAMMELTOFT

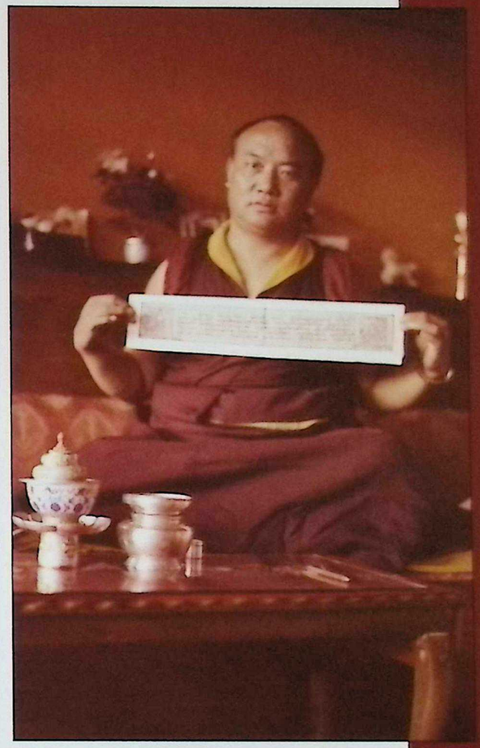


RUMTEK, SIKKIM. EARLY 1975. LAMA DENYS

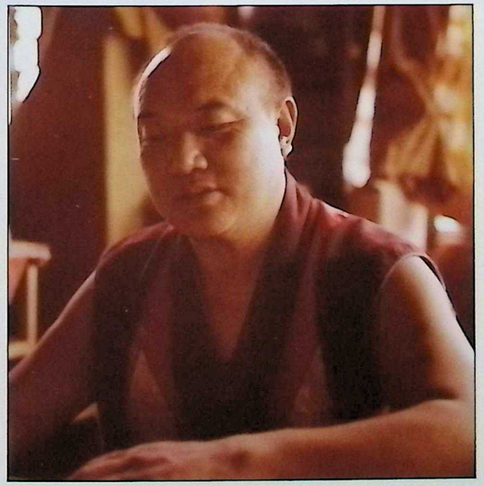


RUMTEK, SIKKIM. 1975. Photo sent with a letter from the Gyalwang Karmapa to the 2nd Akong Rinpoche in the UK. KAGYU SAMYE LING

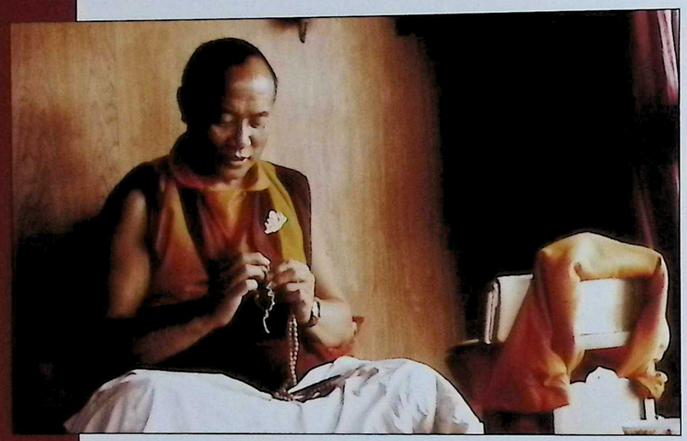




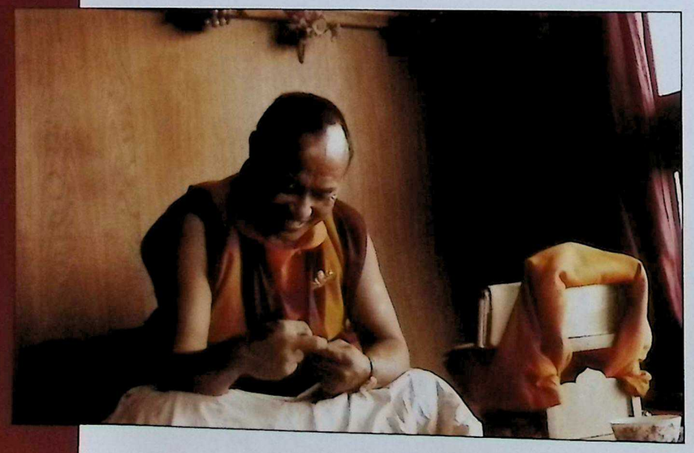
RUMTEK, SIKKIM. EARLY 1975. TOP LEFT TO RIGHT: Standing before door leading to the treasure room. The Gyalwang Karmapa had just shown some of the treasures within to the photographer. ~ Holding up a page of the *Kangyur* (collection of discourses of the Buddha), of which the Gyalwang Karmapa sponsored a new edition that was later printed in Delhi. ~ BELOW: Informal moments at ease in Rumtek. LAMA DENYS



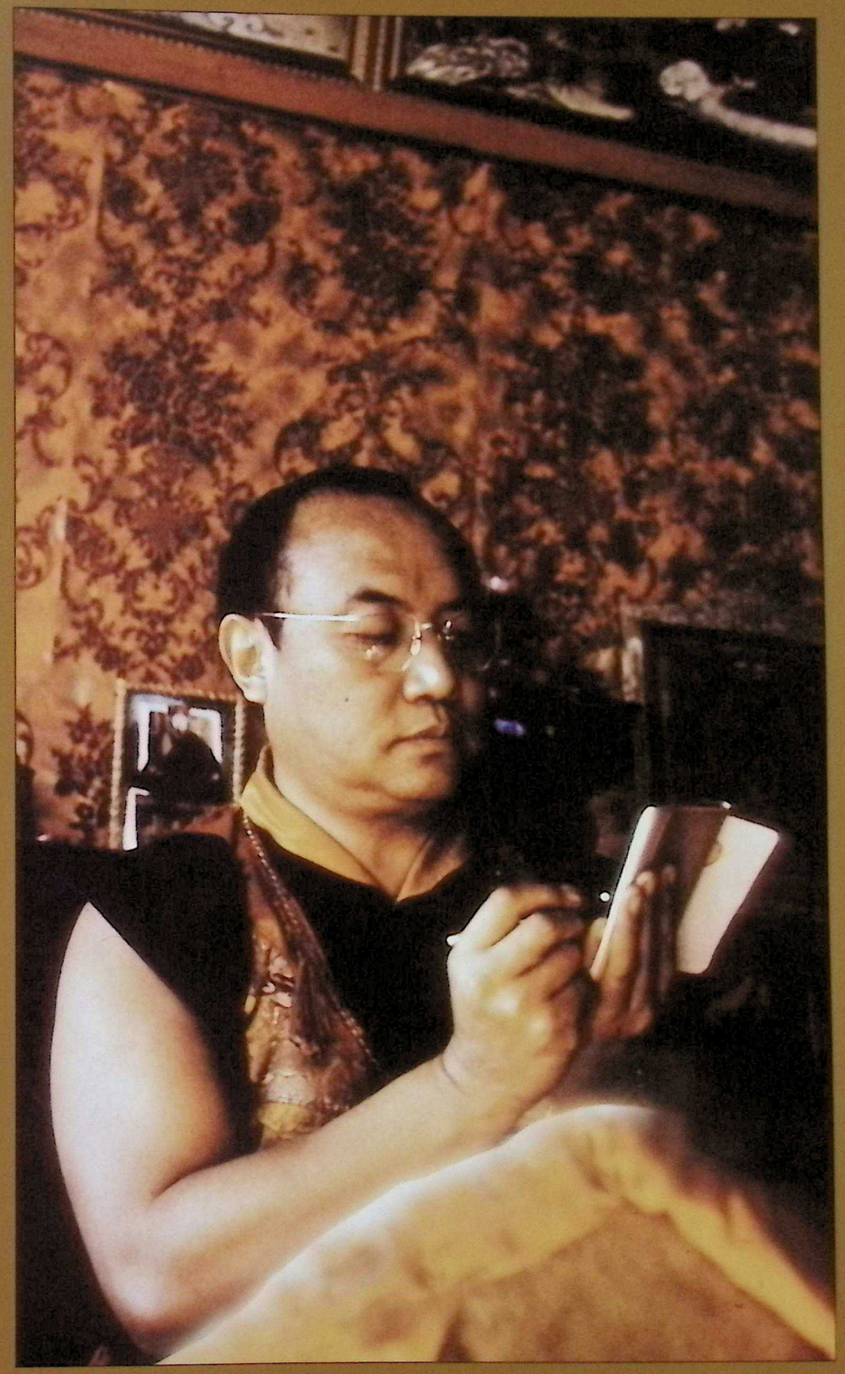
RUMTEK, SIKKIM. CIRCA 1975.
Escorted after Black Crown ceremony by Tesang Paljor. KTD ARCHIVES



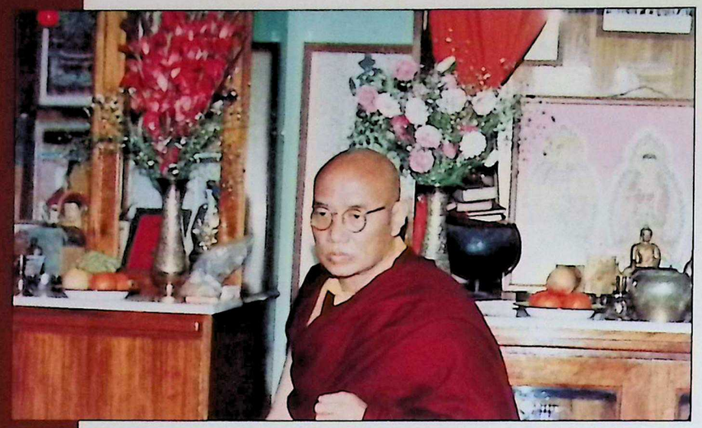
RUMTEK, SIKKIM. JULY 1978.
Threading a mala.
FLEMMING SKAHJEM-ERIKSEN



RUMTEK, SIKKIM. JULY 1978.
Seated in his room.
FLEMMING SKAHJEM-ERIKSEN



RUMTEK, SIKKIM. 1975.
FLEMMING HAGENS.
COURTESY OF
FLEMMING RYBORG

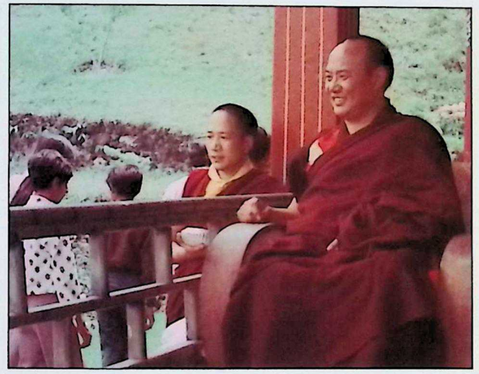


CALCUTTA, INDIA. 1975. During visit to home of Law family on Ganguly Street. LAW FAMILY

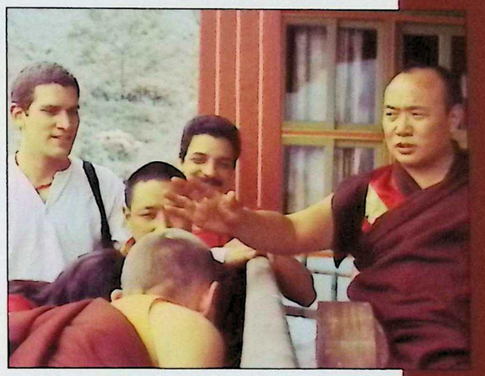
CALCUTTA, INDIA. 1975. Relaxing with children of the late Mrs. Law Chong Gee, during a visit to bless their home. LAW FAMILY

CALCUTTA, INDIA. 1975. With the Gyalwang Karmapa (l to r): General Secretary Damchoe Yongdu, Tai Situ Rinpoche, the 3rd Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche and the 5th Ripa Saljey Rinpoche. LAW FAMILY

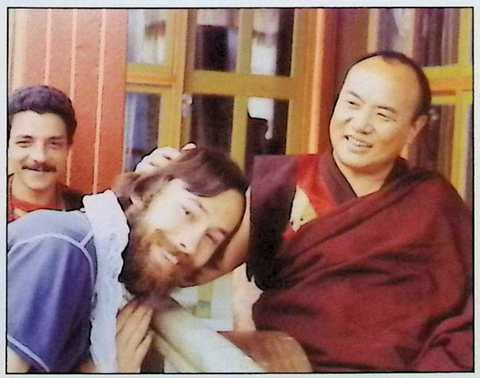
RUMTEK, SIKKIM. EARLY SUMMER 1976. With the 3rd Jamgon Kongtrul Rinpoche and visiting disciples, including Lama Norlha (standing at right, with palms joined), Surya Das (in white at back), Heinrich Havlat and John Reynolds (on left). COURTESY OF EDWARD HENNING



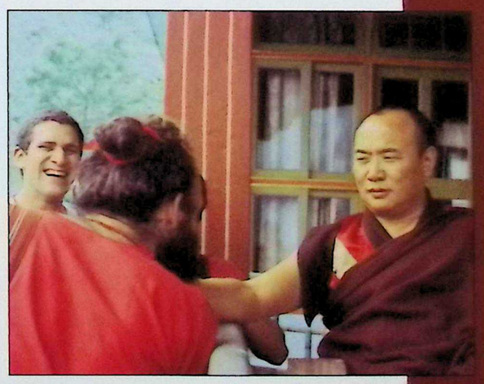
RUMTEK, SIKKIM. EARLY SUMMER 1976. Indian visitors come for darshan, or blessing, by the Gyalwang Karmapa around the time of the annual Tsechu dances at Rumtek. EDWARD HENNING



RUMTEK, SIKKIM. EARLY SUMMER 1976. Granting audience to visitors from his verandah at Rumtek. At back is Lama Norlha. EDWARD HENNING



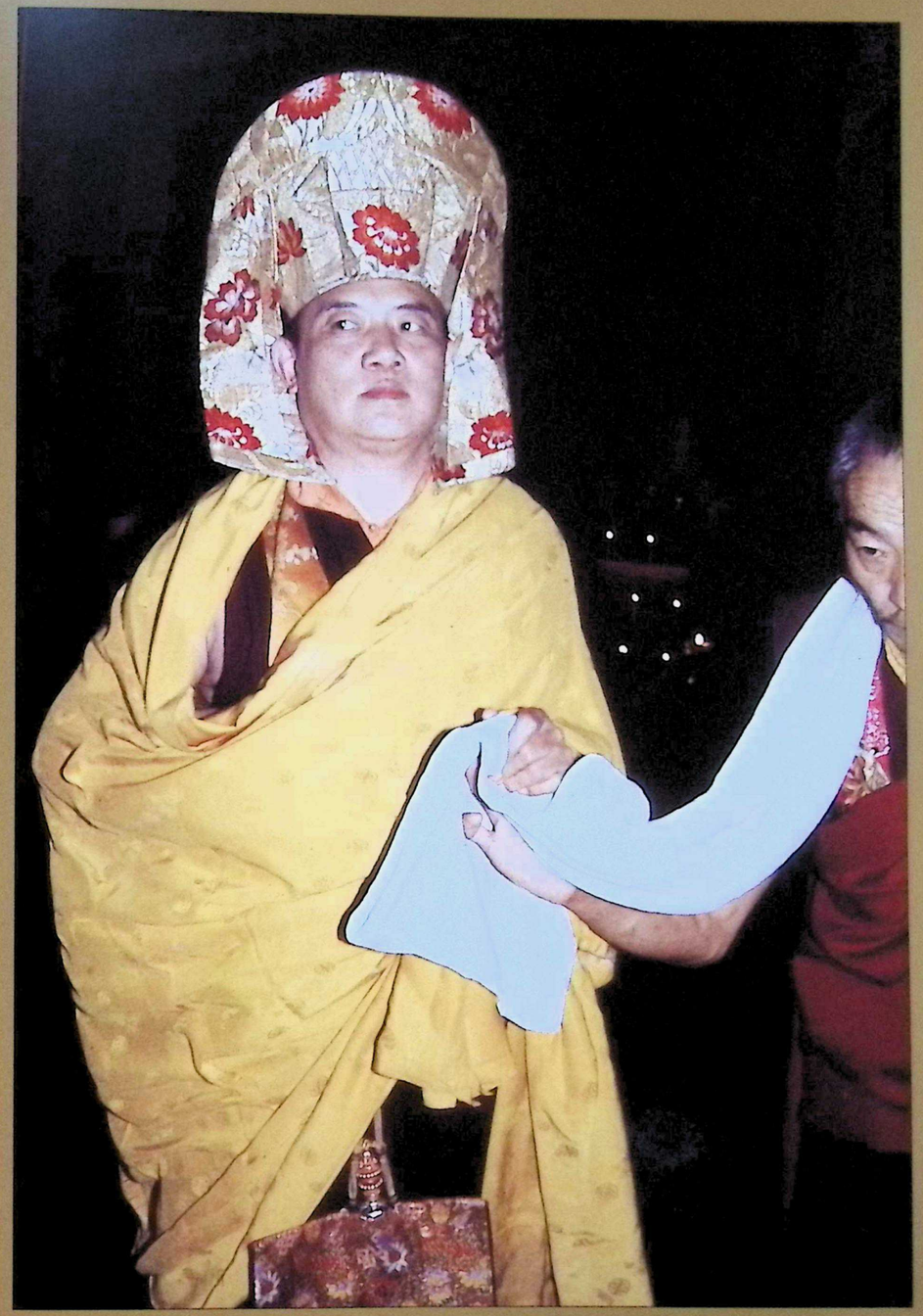
RUMTEK, SIKKIM. EARLY SUMMER 1976. Blessing Edward Henning. COURTESY OF EDWARD HENNING



RUMTEK, SIKKIM. EARLY SUMMER 1976. Pulling the beard of John Reynolds (back to camera), as Surya Das looks on from the back. EDWARD HENNING

LOCATION AND DATE UNKNOWN.
Wearing a Sakya hat while conferring an empowerment from the Sakya lineage.
KARMAPA PICTURE PROJECT

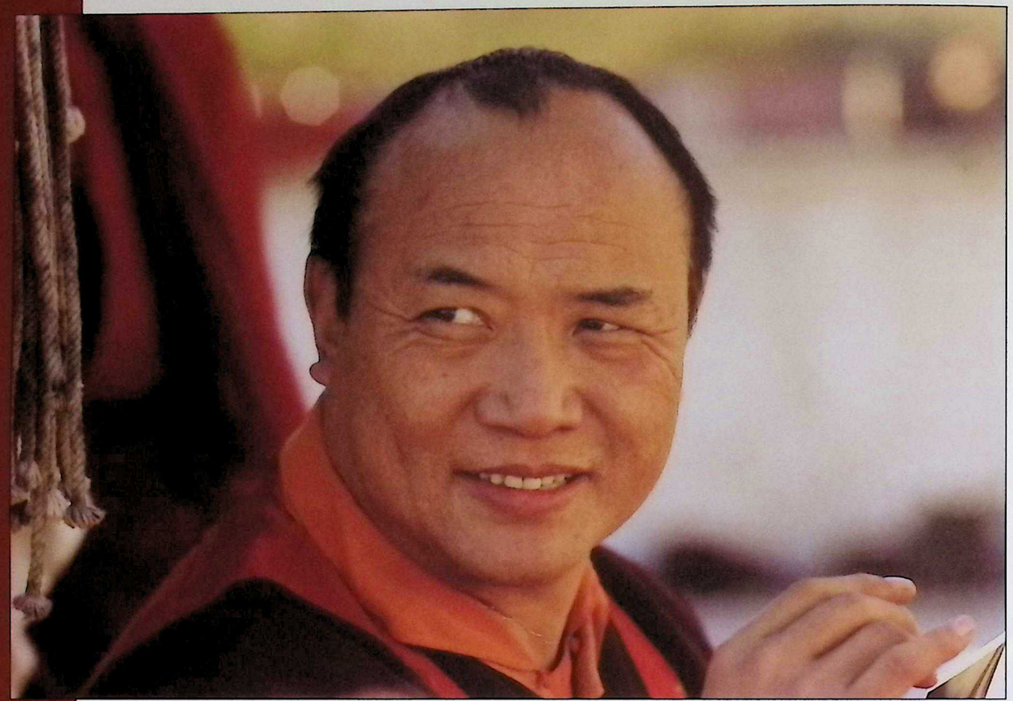
RUMTEK, SIKKIM, 1978. During Drupchen (practice retreat). KAGYU SAMYE LING



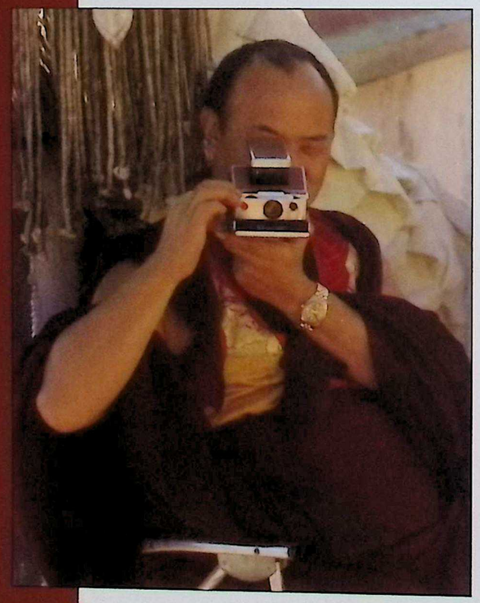
RUMTEK, SIKKIM, 1978. HANNA SEVERIN

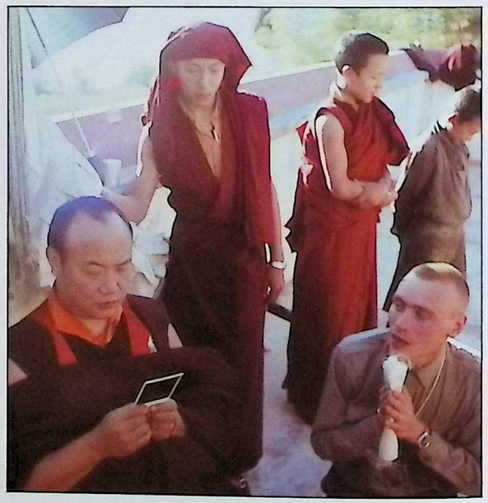
RUMTEK, SIKKIM. 1970S. The powerful moment when the crown returns to its rightful place atop the Gyalwang Karmapa's head. HARRY CRESPI

AT LEFT: RUMTEK, SIKKIM. JULY 1978. FLEMMING SKAHJEM-ERIKSEN

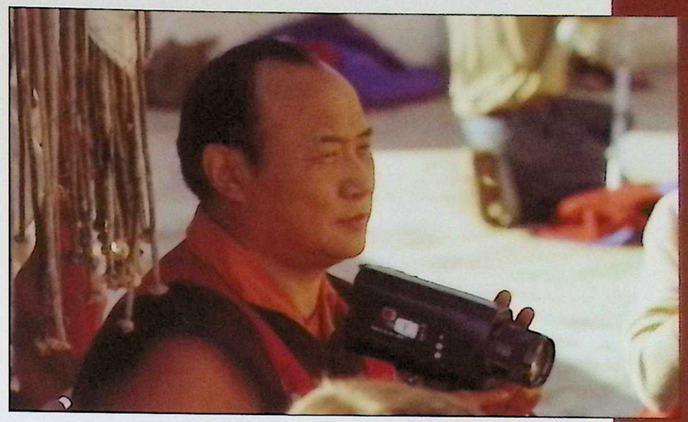


RUMTEK, SIKKIM. DECEMBER 1975. On the roof of Rumtek Monastery. FLEMMING SKAHJEM-ERIKSEN





RUMTEK, SIKKIM. DECEMBER 1975. LEFT TO RIGHT: Taking pictures of visiting Western disciples with a Polaroid camera on the roof of Rumtek Monastery. ~ Viewing photos just taken. FLEMMING SKAHJEM-ERIKSEN



RUMTEK, SIKKIM. DECEMBER 1975.
With a movie camera, during the visit of a group of Western disciples.
FLEMMING SKAHJEM-ERIKSEN

RUMTEK, SIKKIM. DECEMBER 1975.
The Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche hold cameras as lamas and disciples look on. From left, an unidentified monk, Bardor Tulku, Shamar Rinpoche, Khenchen Thrangu Rinpoche, Jamgon Kongtrul Rinpoche, Dzogchen Ponlop Rinpoche and the Gyalwang Karmapa.
FLEMMING SKAHJEM-ERIKSEN

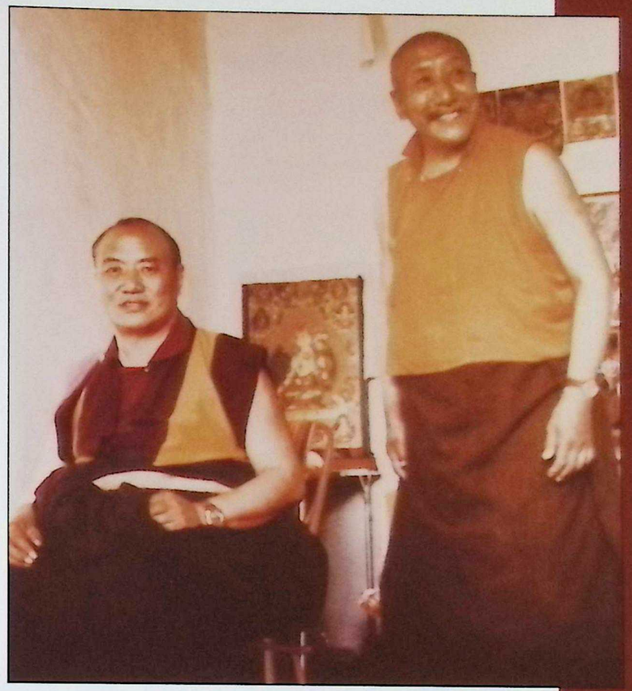
RUMTEK, SIKKIM. DECEMBER 1975.
Group photo with the visiting group of disciples, mostly Danish.
LARS GAMMELTOFT

LOCATION AND DATE UNKNOWN.
The warmth evident on both sides, Shri Neelam Sanjiva Reddy, President of India from 1977 to 1982, offers a khata to the Gyalwang Karmapa.
KARMA LHUNDUP NEYRATSANG

GANGTOK, SIKKIM. CIRCA 1975.
Left to right: Governor of Sikkim B.B. Lal, Sikkimese government Chief Secretary T.S. Gyaltshen (Yab Sherab), the Gyalwang Karmapa, Tsurphu Labrang General Secretary Damchoe Yongdu, Sikkim Chief Minister Kazi Lhendup Dorji Khangsarpa, Kazini Elisa-Maria Langford-Rae and the wife of T.S. Gyaltshen. KARMAPA PICTURE PROJECT

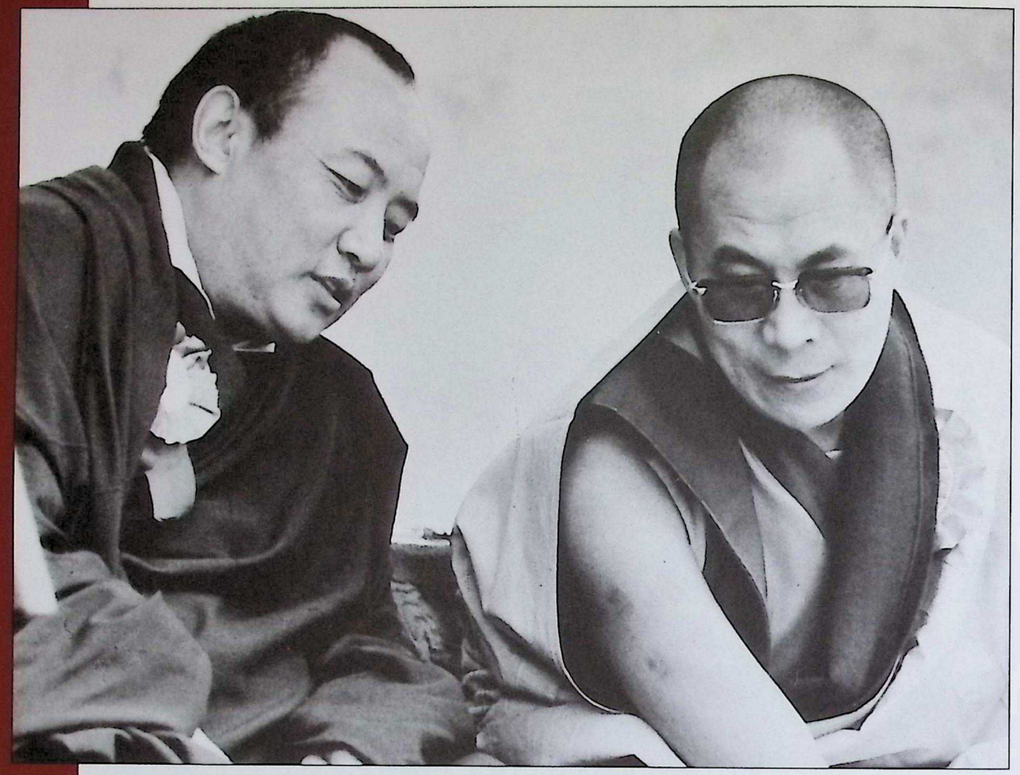
RUMTEK, SIKKIM. CIRCA 1974.
With (l to r) Achi Tsepal, Yab Tenpo Namgyal and General Secretary Damchoe Yongdu.
KARMAPA PICTURE PROJECT

GANGTOK, SIKKIM. CIRCA 1975.
During a visit to the Governor's palace (Rajbhavan). Left to right: the first Chief Minister of Sikkim (Kazi Lhendup Dorji Khangsarpa), the Gyalwang Karmapa, the Political Officer and Mrs. Kazi. Seated at the Gyalwang Karmapa's feet is Achi Tsepal. KARMAPA PICTURE PROJECT

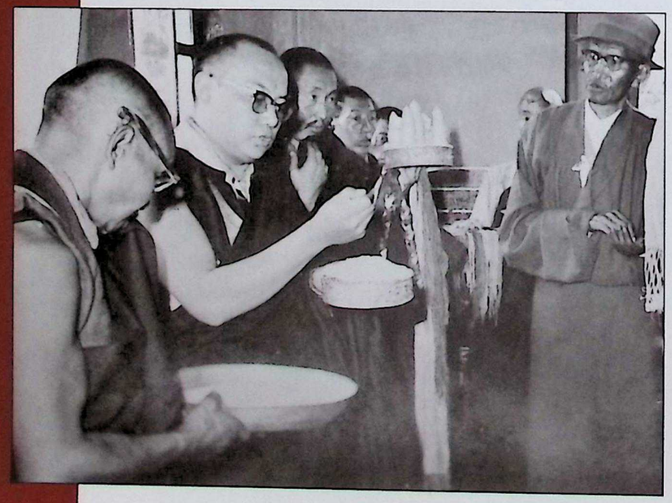


LOCATION AND DATE UNKNOWN.
With the 10th Nenang Pawo Rinpoche, one of the historic heart sons of the Gyalwang Karmapa. KAGYU SAMYE LING

RUMTEK, SIKKIM. CIRCA 1973.
With the 1st Kalu Rinpoche.
COURTESY OF LAMA KARMA CHODRAK



DARJEELING, INDIA. JUNE 1975. With His Holiness the Dalai Lama. The two enjoyed a leisurely informal meeting during their time in Darjeeling. COURTESY OF GYALTSAB LABRANG



INDIA. DATE UNKNOWN.
The Gyalwang Karmapa offers a mandala to His Holiness the Dalai Lama. To the left is the Gyalwang Karmapa's ritual master from Tsurphu, Chopon Sonam Chojor; to the right are Zimga Jokar and Tsepon Namseyling of the Central Tibetan Administration.
GYALTSAB LABRANG

DARJEELING, INDIA. JUNE 1975. With His Holiness the Dalai Lama and the 12th Gyalwang Drukpa (whom the 16th Gyalwang Karmapa had recognized) during a conference convened by the Himalayan Buddhist Association. During this conference, the Gyalwang Karmapa spoke extensively, describing his vision for how to practically accomplish the preservation of the Buddhist teachings. TASHI TSERING COLLECTION

INDIA. 1970s.
His Holiness the 14th Dalai Lama granting empowerment to the 16th Gyalwang Karmapa. Shamar Rinpoche sits at back.
COURTESY OF SYLVESTER LOHNINGER

INDIA. DATE UNKNOWN.
The 16th Gyalwang Karmapa with His Holiness the Dalai Lama's senior tutor, the 6th Yongzin Ling Rinpoche. The friendship cemented during their trip to Beijing in 1954 continued throughout their lives.
YONGZIN LINGTSANG LABRANG

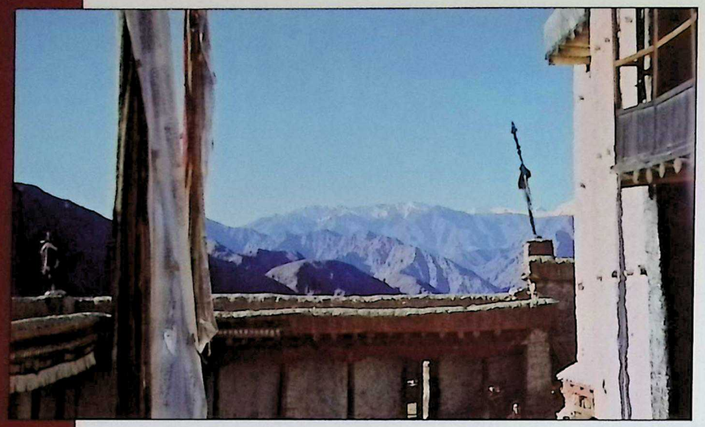
RUMTEK, SIKKIM. FEBRUARY 1979.
With Bokar Rinpoche during consecration of the retreat center at Rumtek. Traleg Rinpoche can be seen in back. KARMAPA PICTURE PROJECT

DELHI, INDIA. CIRCA 1970. With Kushok Bakula Rinpoche, a prince of Ladakh, Gelug lama and long-time Indian Ambassador to Mongolia. KARMAPA PICTURE PROJECT

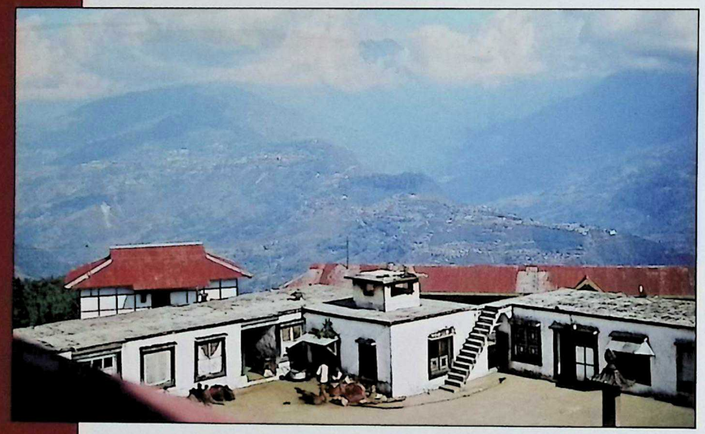
UNITED STATES. 1974. With Dungse Thinley Norbu Rinpoche – Nyingma master, eldest son of Dudjom Rinpoche and father of Dzongsar Khyentse Rinpoche. KARMAPA PICTURE PROJECT

ABOVE: SONADA, WEST BENGAL, INDIA. 1973.
With the 1st Kalu Rinpoche at his monastery. Also pictured are (clockwise from lower left) Lama Karma Drupgyu, a Bhutanese royal guard, Bokar Rinpoche, the 10th Nenang Pawo Rinpoche, Goshir Gyaltsab Rinpoche, Shamar Rinpoche, the Gyalwang Karmapa, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche, Drongsar (aka Beru) Khyentse Rinpoche, Damchoe Yongdu, a royal guard and Lama Gyaltsen, father of the 2nd Kalu Rinpoche.
GYALTSAB LABRANG

SONADA, WEST BENGAL. 1973.
The 1st Kalu Rinpoche receiving empowerment.
KARMAPA PICTURE PROJECT

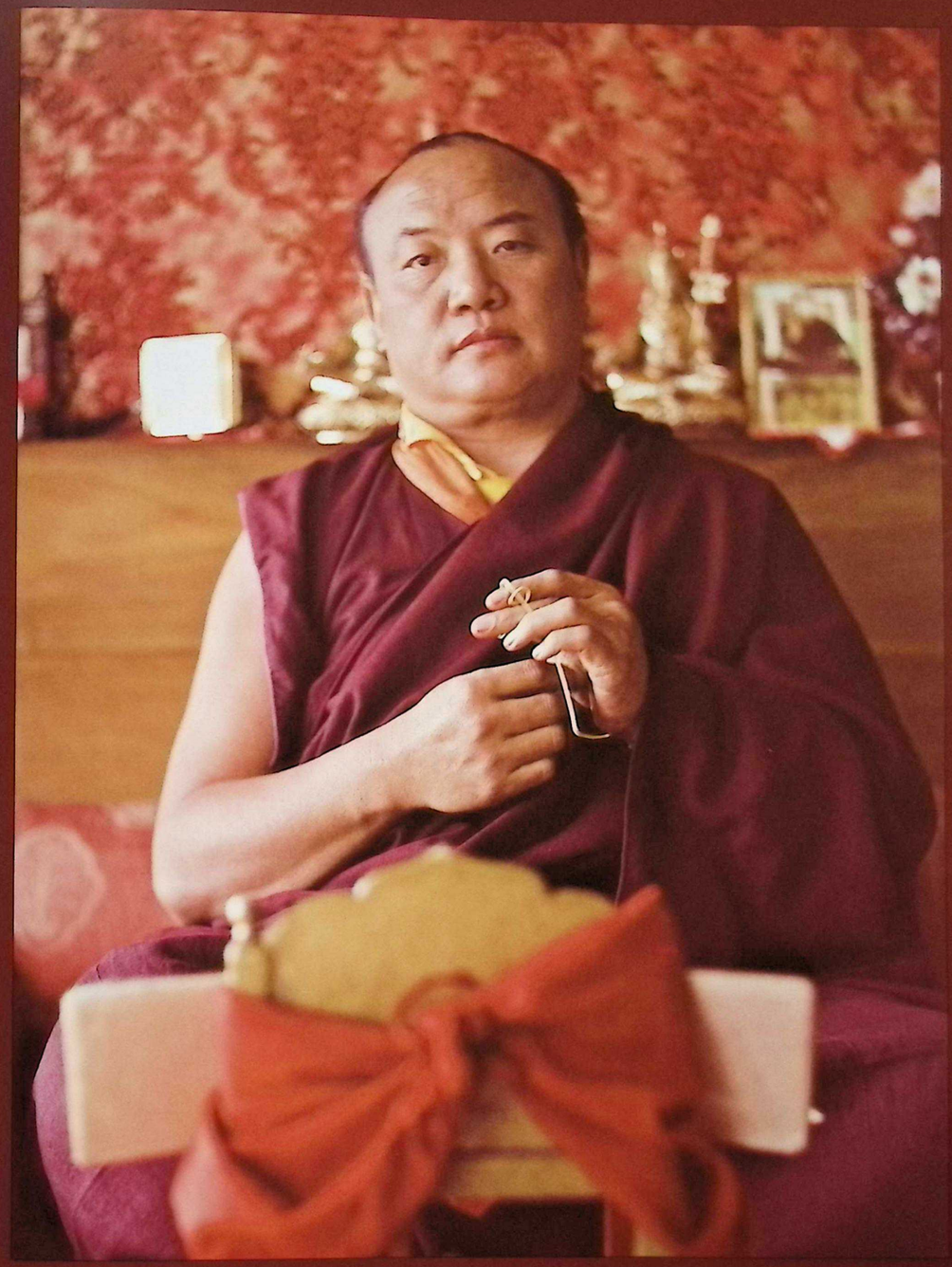


RUMTEK, SIKKIM. 1975.
LARS GAMMELTOFT



RUMTEK, SIKKIM. 1975.
Courtyard in front of main shrine hall at Rumtek.
LARS GAMMELTOFT

RUMTEK, SIKKIM. 1978.
Construction work on Yiwong Samten Ling, the three-year retreat center above the monastery in Rumtek. The center would be inaugurated the following year (see page 390).
FLEMMING SKAHJEM-ERIKSEN



RUMTEK, SIKKIM. 1975. LARS GAMMELTOFT

RUMTEK, SIKKIM. 1980. Dorje and bell used personally by the 16th Gyalwang Karmapa. PETER MANNOX

AT LEFT: RUMTEK, SIKKIM. 1978. PETER MANNOX

RUMTEK, SIKKIM, CIRCA 1980. The 16th Gyalwang Karmapa with the 12th Chogyal of Sikkim, King Palden Thondup Namgyal. The royal family of Sikkim has had a close connection to the Karmapa reincarnation lineage for many centuries. From the first visit of the Gyalwang Karmapa to Sikkim when the 12th Chogyal was still crown prince, the lives of the two intertwined in many ways. BARMIOK RINPOCHE

The Excellent Path of Benefit & Happiness

In response to a request by Princess Jetsun Tsulpal Chok, the daughter of the King of Bhutan, the Gyalwang Karmapa composed this text on the meaning and practice of refuge in 1959. Written as they were shortly after leaving his homeland of Tibet, His Holiness' words on the transformation of negative conditions have particular power.

THE ENTRANCE TO TAKING REFUGE

I respectfully pay homage to the glorious gurus, who are the essence of the buddhas, the Dharma and the bodhisattva sangha.

Our Buddha developed the bodhichitta, gathered accumulations for three incalculable eons, and then became the brahmin guru, a pupil of Buddha Kashyapa. When he died, he was reborn as the deity Shvetaketu.

When human beings had a life-span of a hundred years, he saw through five signs that beings could be trained by true knowledge, the true extreme and true activity.

The Manner of His Birth

Departure, entering the womb, and birth,
Skills, enjoyment, and renunciation,
Hardship, arriving, and defeating the maras,
Enlightenment, the wheel of Dharma, and nirvana.

As is thus taught, he *departed* from his previous existence, *entered the womb*, and manifested the appearance of being *born*. As soon as he was born, there was music, and deities washed him. He stood up, and took seven steps upon this great earth, lifted his arms to the sky, and said, "I am supreme in this world."

A brahmin skilled in omens was summoned. He said, "He will become either a chakravartin or a Buddha."

Accordingly, he became victorious in *skills* and games; *enjoyed* himself amongst his queens and their entourage; went out from the four gateways of the palace and was deeply troubled on seeing the four great rivers of birth, ageing, sickness and death; and *renounced* his home to become a homeless monk.

At noon, he rested in meditation. At dusk, he *defeated the maras*. At dawn, he accomplished clairvoyant knowledge and achieved true *buddhahood*.

The Progressive Turning of the Wheel of Dharma

He taught the four truths
In the Deer Park of Varanasi:

1. Ignorance as a seed, which is like the cause of an illness: The truth of origination.
2. The result of that, the defilements, which are like an illness: The truth of suffering.
3. The remedy for that, which is like a medicine: The truth of the path.
4. Through the power of that path, there is freedom from origination and defilements, like freedom from an illness, which is the result: The truth of cessation.

He taught the bodhisattva-pitaka to those of the mahayana –

The place where he taught this was the Vulture-Peak Mountain, where he turned the middle wheel of "the Dharma on the non-existence of characteristics". He taught the superior training of the mind, the superior training of wisdom, and the superior training of meditation. He taught the ultimate self-knowing wisdom. He taught inconceivable, deep and vast Dharma gateways, teaching how to counter the erroneous thoughts of belief in reality and to counter attachment to reality, and then how to end the conceptualization of perceiver and perception, and how to truly attain the wisdom of the Dharma.

Also, the Buddha, with immeasurable compassion, taught special beings in various places "the Dharma that classifies the excellent". This is the definitive classification of the ultimate qualities: the distinguishing characteristics of the dharmadhatu-wisdom, which is devoid of the duality of perceiver and perception.

The Buddha thus taught three successive turnings of the wheel of the Dharma.

That Buddha, with the immeasurable wisdom of compassion endowed with true knowledge, established infinite, limitless beings in the state of benefit and happiness.

We are blind, lost, and at the cliff-edge of being ceaselessly afflicted by the defilements that cause rebirth in the six existences. Unless we seek a refuge that can be our guide, we will be helpless. No one other than the three Jewels can provide that refuge. Therefore, we must go to the three Jewels for refuge. In order to take refuge properly, we have to correctly know the qualities of the three Jewels, otherwise it will be impossible for it to be a genuine taking of refuge. Therefore we should know the following:

The Three Jewels are:

1. The buddhas, who have complete, ultimate realization and elimination, are the Buddha.

2. The characteristic of the melodious speech of those buddhas, which is inseparable from the dharmadhatu-wisdom, is that it is free from attachment, for it ends the conceptualization of subject and object. The truth of cessation, and the characteristic of the path, is the activity that ends the defilements. Those are the characteristics of the Dharma.

3. Those who correctly know the meaning of the above, who train in it and engage in good actions at all times, are the noble Sangha.

If you know the qualities of those Refuges and then take refuge with unwavering faith, you will be sustained by your faith in those three Jewels. This is called "being held by the compassion of the three Jewels". If you are held by the compassion of the three Jewels, you will never be abandoned by them. They have complete freedom from the dualism of subject and object. Therefore there is this activity of the compassion that holds you in that way, without a thought of abandoning you. That is why it is said to be like being in the jaws of a makara.

If you take refuge, sustaining yourself with sincere faith and bind your being with the refuge vow, you will turn away from the wrong path at the cliff-edge of the defilements that bring rebirth in the six realms – the three higher and three lower existences – and you will correctly gain the path to liberation.

Those individuals that have developed a pure refuge vow within themselves will definitely, infallibly receive refuge and be freed from every kind of suffering. How does that happen? For those people that are held by the refuge vow, negative factors *per se* do not occur, for negative factors will appear to them as companions. For example, when intense illness, demons, etc., afflict them, they understand this to be the ripening of karma that has been previously accumulated due to the power of causal ignorance. When someone speaks unpleasantly to them, this will appear to them to be assistance in the rejection of their own faults. When someone praises them, they will have conviction in the three Jewels, and their faith will increase. They believe that, whatever good or bad things occur, all appearances are birthless, are merely

The Excellent Path of Benefit & Happiness

(CONTINUED)

deluded thoughts and are appearances from the karma of their own misunderstanding and projection. Therefore, they will not be involved with any negative thoughts of attachment or anger that arise, but will overcome them, so that they will be on the path of perfect patience, and will definitely enter onto the irreversible path.

Therefore, this special Refuge distinguishes the Buddhist from the non-Buddhist traditions. Concerning that, it is said:

> Even though one may have all vows,
> One does not have them if one has not taken Refuge.

The implicit meaning in that quotation concerns what has been said above.

The eighty-four thousand collections of Dharma teachings are contained within the complete teaching of the training in taking Refuge. One aspect of the Dharma – the preliminary of the bodhichitta – is included within the preparation of the Refuge; another aspect is included within the actual practice; and the other aspect – result and buddha-activity – is explained and presented as the conclusion.

Therefore, as all the Buddhadharma is included within taking Refuge, I request that it not be considered as being of least importance, but be held as the heart of practice.

One has obtained the human existence that is far superior to a jewel, that has "the wealths and leisures" which – as shown through cause, example and numbers – are so difficult to obtain. It's a supreme existence with the good fortune of being able to practice the profound Dharma. At this time, one should strongly develop the aspiration of thinking, "I will not pointlessly waste my human life, but will practice the meaningful, genuine Dharma," and without delaying, one should practice right now.

Why? Because all the phenomena of the world and its inhabitants are nothing other than composite, and so are not permanent for even a single instant. In particular, the lives of beings are more impermanent than water-bubbles. Death can certainly fall upon them suddenly. When that occurs, relatives, wealth, possessions, and so on, will not be of any help whatsoever. Only the Dharma will be of any benefit when one has to wander alone in the bardo. Therefore, one should practice with great diligence, starting from now.

It's impossible that there could be anyone who wishes for death due to karma, but it nevertheless occurs, due to the power of infallible, dependent karma, and not because of anything else. The results of ripened karma create all superior, medium and inferior perceivable phenomena.

Good and bad thoughts create karmic results. Causal good thoughts are called "the extreme of valid knowledge". What is this valid knowledge? The ignorance that grasps selflessness as a self misunderstands cause and result, but valid knowledge correctly, validly knows the path of action. The true vision of the path of action is good thought. This good thought creates "mentation", which are actions of the mind, and "intentions", which are actions of the body and speech.

Valid knowledge and mentation, which are actions of the mind, create the path of good actions of body and speech. This causes the attainment of higher existences and spiritual accomplishment. Those thoughts create karmic causes and results that are good in their beginning, middle and end. Therefore, they are

good thoughts. Those thoughts adopt the three yanas, the path of the Dharma, and engage with and accomplish them, which is liberation as cause and result.

In addition, one needs to accomplish the eight qualities of the higher existences, which depend upon the infallibility of karmic cause and results. They are: 1) Long life, due to abandoning harm and violence. 2) High class, due to respecting the teacher. 3) Great wealth, due to gathering the accumulation of merit. 4) Noble words, due to speaking only pure speech, etc. These were taught and highly praised by the Buddha and therefore should be accomplished. They were taught as karmic causes and results that are conducive to liberation.

The thoughts which are causal bad actions, and misconceptions, and the actions of ignorance, create the experiences of the six realms. "Samsara" means attachment to the experiences of the six realms. Its nature is suffering. What is that like? The results of past causes are unavoidable, and so one is powerless to prevent the sufferings of the six realms, as they are results accumulated by the causal defilements. For that reason, the great Kagyu masters were careful concerning karmic causes and results, and made it the heart of their practice.

It is evident that Samsara is never free of the three kinds of suffering. Whether one is born high or low, the illusory appearances of this life, which arise due to one's tendency of attachment to appearances, are nothing but suffering. One needs to completely cut through one's clinging to this life.

Regarding this, Lord Mikyö [Dorje] said:

> The body of the glorious guru is the nature of non-attachment;

The body of the Guru is said to be sublime, so therefore non-attachment to Samsara is very important.

Lord Mikyö Dorje also said, concerning the true state, the nature of phenomena:

> When one understands the nature of phenomena, karmic causes
> and results appear as emptiness.

And, concerning the apparent state, the manifestation of that nature, he said:

> If one understands the phenomenal,
> emptiness appears as karmic causes and results.

Undeluded, correct knowledge of the apparent state brings the resultant kayas and wisdoms.

Knowledge that erroneously, incorrectly cognizes the apparent state brings the resultant creation of suffering, due to acquiring negative states.

It is taught that the genuine characteristic of the "Four-Cornered-Refuge" is to have within one's being these four aspects of not seeking Refuge elsewhere.

1. Sincere conviction, with correct understanding, in the qualities of the Buddha's perfect elimination and realization. The Buddha, who taught what are faults and what are good qualities, eliminated all the stains of subject and object, and perfected the wisdoms of the two knowledges.
2. The knowledge that the Buddha is superior to all others, such as the teachers of other traditions.
3. Taking refuge, from one's heart, in that superior teacher.
4. Conviction that there is no refuge greater than that of the Buddha.

The Excellent Path of Benefit & Happiness

(CONTINUED)

"The mind turning to the Dharma" means to understand the benefits and harms described above, and thereby to desire liberation from Samsara.

In order for one's Dharma to follow the Dharma, one has to develop the two precious bodhichittas within one's being.

For a more detailed understanding of them, one should know *The Six Treatises of the Kadampa*, *The Graduated Path of Tsongkhapa*, and *The Adornment of Liberation* by Gampopa.

In brief:

The Relative and Ultimate Bodhichittas

Relative bodhichitta is love and compassion. It comprises the two bodhichittas of aspiration and application.

The aspiration bodhichitta entails knowing that all beings have been one's mothers, remembering their kindness, and thinking, "I will bring them all to the attainment of omniscience."

Application bodhichitta entails having that aspiration of attaining omniscience, and due to that, engaging with, and practicing the Dharma, which is the pratimoksha, bodhisattvayana and vajrayana.

The nature of those three:

1. Pratimoksha means practicing the preliminaries, the actual practice and the conclusion, with renunciation.
2. Bodhisattvayana means practicing the preliminaries, actual practice and conclusion, with compassion.
3. Vajrayana means practicing the preliminaries, actual practice and conclusion, with the pure perception.

The distinctive elimination and cultivation of those paths are, respectively:

1. Elimination.
2. Transformation.
3. Awareness.

The ultimate bodhichitta is the final result of these paths. It is unborn, unceasing, inconceivable, stainless, and luminous. In brief, it is the manifestation or realization of the dharmadhatu-wisdom, which transcends words and thought, but is assigned this name.

One who develops the aspiration-bodhichitta and practices, is, as a result, on the path, and is therefore transformed into a vast, inexhaustible treasure.

The *Bodhisattvacharyavatara* states:

> For one who has truly adopted that motivation…
> From that time on, even though asleep
> Or unmindful, the power of their merit
> Will be unceasing, manifold,
> And as vast as the extent of space.

One must avoid the causes of losing the bodhichitta. They include mentally rejecting beings and developing a contrary motivation.

One should also know the four white dharmas, the four black dharmas, the eight root downfalls, and so on, but I am apprehensive of making this text too long.

If you wish to know what is to be practiced and avoided in more detail, you should study the texts that I have mentioned above.

> This has not been adorned by the rhythm of meter.
> The wise, who have developed and purified themselves, do not need to read it.
> Those who have an inferior mind like mine, do not ignore it as mere verbosity.
> If you analyze it carefully, it is possible that you will find that it accords with the Buddha's teachings.

In a perfect time and in the glorious place of the center of India's hidden land of Pema Yangste, also known as Sikkim, the lord of men, the great master of the gods, the seventh King, Dharma King Chogyal Namgyal, due to the splendor and power of excellent prayers and auspicious interdependencies made many eons ago, became the patron of, and had as his crown-jewel, Wangchuk Dorje, who was Avalokiteshvara during the ninth of his incarnations as a human being who has the commitment to become the sixth Buddha – Buddha Singha.

The King established three monasteries for beings to make offerings to. One of these was Rumtek Monastery, also named Samten Ling. There, during a time of peace, I, the sixteenth holder of the crown of the name "Glorious Karmapa", spontaneously wrote this, in the summer month of the earth-pig year, in response to a request made, with changeless, perfect faith and with an offering of an auspicious white divine cloth, by Princess Jetsun Tsulpal Chok, the daughter of the King of Bhutan.

(Translated by Peter Alan Roberts, and reprinted here with his kind permission.)

Mangalam

Taking the Dharma to the World:
North America

CHAPTER 3

Despite the difficulty of traveling to the Himalayan kingdom of Sikkim, Western spiritual seekers began to "discover" the Karmapa in Rumtek in the 1960s, and soon began asking him to bring the Dharma to their countries. In 1974, the 16th Karmapa became one of the very first senior Tibetan lamas to tour North America and Europe. On many of the stops on that first trip, he was hosted by two lamas he himself had sent to the West in 1963: Chogyam Trungpa Rinpoche and Akong Rinpoche.

The Gyalwang Karmapa undertook three major tours of North America, and at the end of his days would return to breathe his last in a Chicago hospital. During the 16 months he spent in North America, he connected widely, meeting the Hopi, the Blackfoot and other native American peoples, visiting universities, Zen centers, zoos and – at every chance he had – bird shops, giving the Dharma to humans and animals alike all along the way. On his first tour in 1974, he was hosted with elaborate care at centers founded by Chogyam Trungpa Rinpoche, as well as by Kalu Rinpoche and the Canadian monk Namgyal Rinpoche, who had invited the Karmapa to Canada. Upon departing, the 16th Karmapa left Tenzin Chonyi behind as his representative to tend the many Dharma seeds planted on the first trip. By his second visit in 1976-1977, the Gyalwang Karmapa was consecrating land offered to him by Dr. Shen in upstate New York for a Buddhist monastery, and opening centers of his own. His third international trip in 1980, depicted in Chapter 6, included North America and East Asia, and was devoted largely to developing what the Gyalwang Karmapa had established on earlier trips.

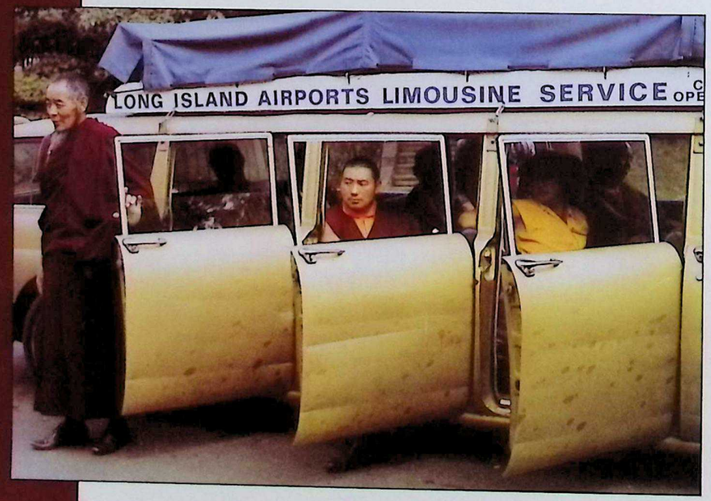
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Arriving in California on the United Airlines flight from Phoenix. SHAMBHALA ARCHIVES

In a 1977 interview in Canada for *Macleans Magazine*, the Gyalwang Karmapa commented that the expansion of Tibetan Buddhism coincided with North American youth's search for a new meaning of life in the 1960s. It was inevitable that the two should meet, he told the reporter. The history of that inevitable meeting and the history of the Gyalwang Karmapa's presence in the West are inseparable.

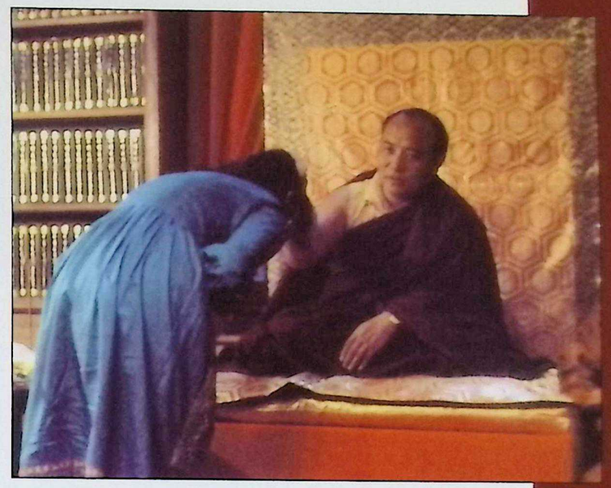
AT LEFT: BOULDER, COLORADO. JANUARY 1977. Putting on the brocade outer robe during Black Crown ceremony. SHAMBHALA ARCHIVES

PORT JEFFERSON, NY. SEPTEMBER 1974.
The Ist Kalu Rinpoche greets the Gyalwang Karmapa upon his arrival at Bodhi House. JEFFREY W. BLOOM

PORT JEFFERSON, NY. SEPTEMBER 1974. Monks of the past, present and future – Chogyam Trungpa Rinpoche, Jamdrak (brother of Akong Rinpoche, later to be known as Lama Yeshe Losal) and Karma Thinley Rinpoche. Chogyam Trungpa Rinpoche had been, Karma Thinley Rinpoche was and Jamdrak would soon become a monk. All three received their ordination vows from the 16th Gyalwang Karmapa. JEFFREY W. BLOOM



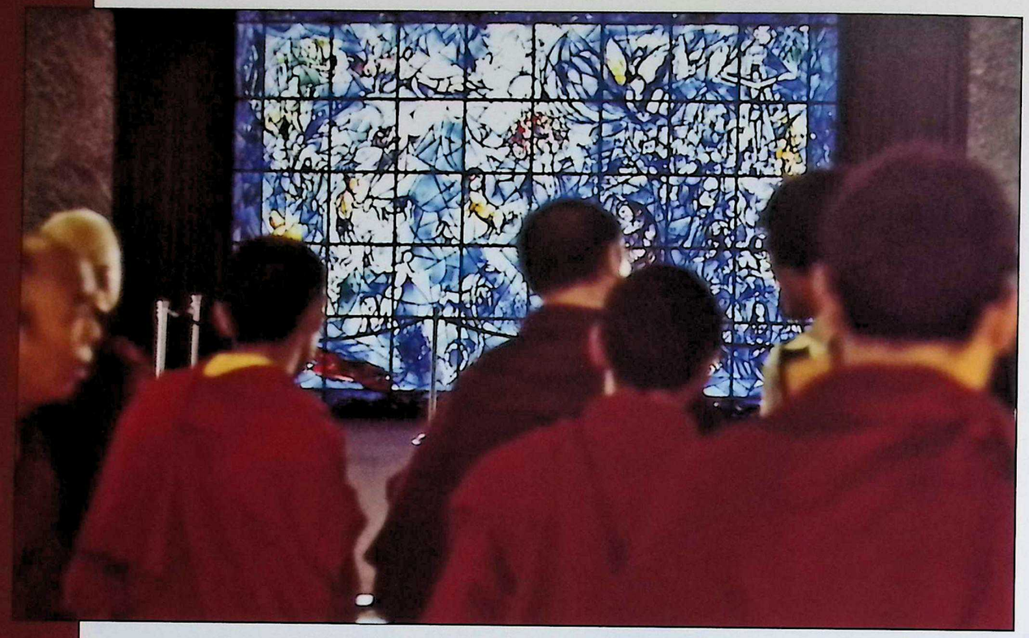
PORT JEFFERSON, NY. SEPTEMBER 1974.
Entourage arrives at Bodhi House, the home of Dr. Shen, where the Gyalwang Karmapa resided for much of his first visit to New York. KTD ARCHIVES



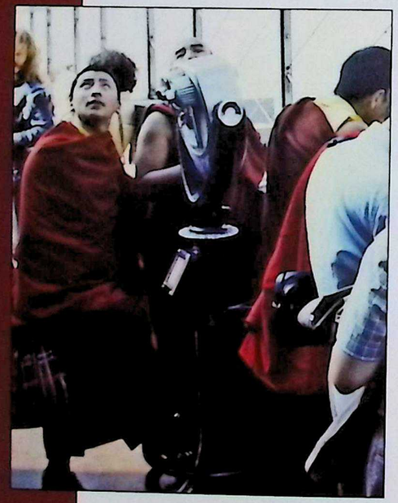
PORT JEFFERSON, NY. SEPTEMBER 1974.
During audiences held at Bodhi House, students had an opportunity to make personal connections with the Gyalwang Karmapa. JEFFREY W. BLOOM

PORT JEFFERSON, NY. SEPTEMBER 1974.
During reception at Bodhi House.
JEFFREY W. BLOOM

PORT JEFFERSON, NY. SEPTEMBER 1974.
At Bodhi House with (l to r) the Ist Kalu Rinpoche, Chogyam Trungpa Rinpoche, Dr. Chia Theng (CT) Shen and Venerable Richang. Dr. Shen, chairman and chief executive officer of the American Steamship Company, was a major benefactor of Buddhist monasteries.
SHAMBHALA ARCHIVES

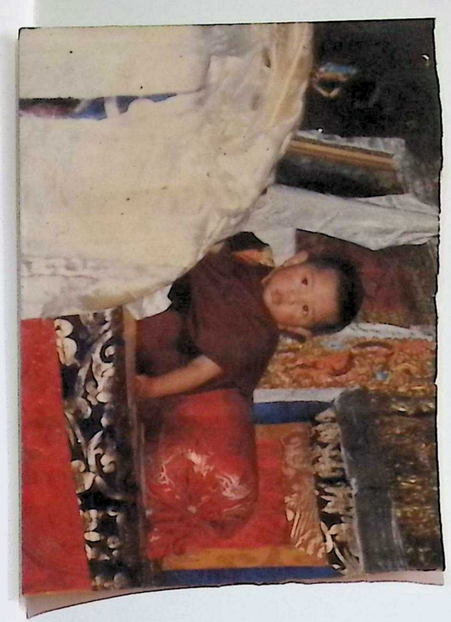


NEW YORK CITY. SEPTEMBER 1974. During a private tour of the United Nations, the Gyalwang Karmapa and entourage view the stained-glass Peace Window created by Marc Chagall, in memory of UN General Secretary Dag Hammarskjöld and all others who lost their lives while working for peace. JEFFREY W. BLOOM

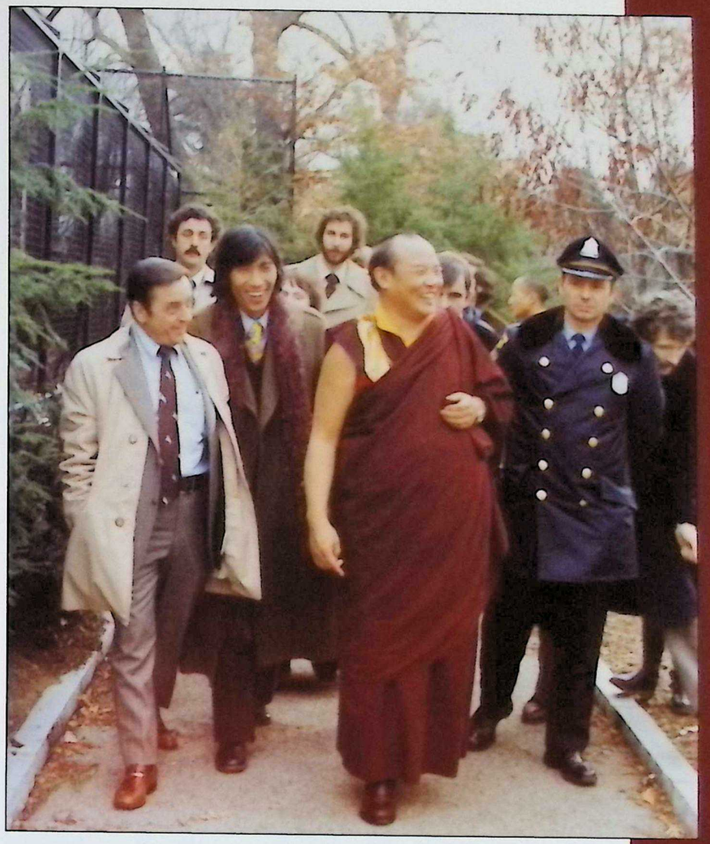


NEW YORK CITY. SEPTEMBER 1974. During their first close encounter with a skyscraper, Bardor Rinpoche and the 3rd Tenga Rinpoche gaze up at the Empire State Building's tower, which soars another 16 stories above their heads. Until 1972, this was the tallest building in the world. JEFFREY W. BLOOM

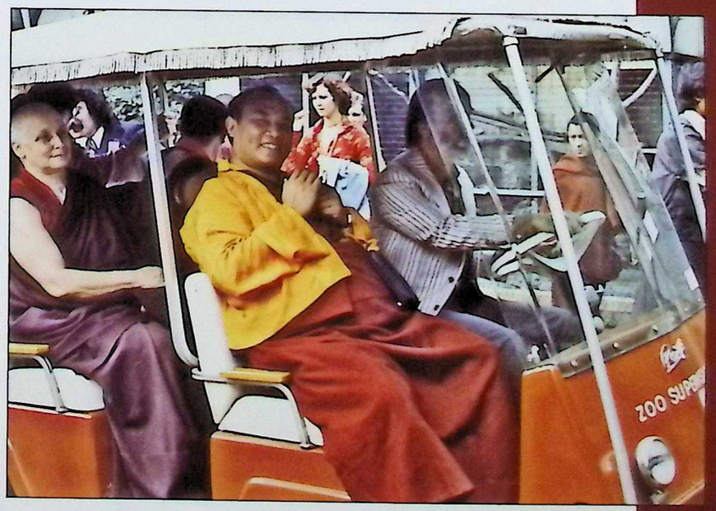
NEW YORK CITY. SEPTEMBER 1974. From the observation deck on the 86th floor of the Empire State Building, the Gyalwang Karmapa looks out over a restless city. SHAMBHALA ARCHIVES

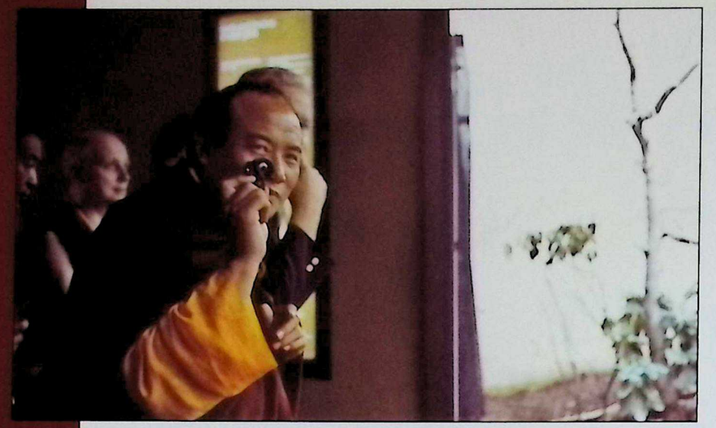


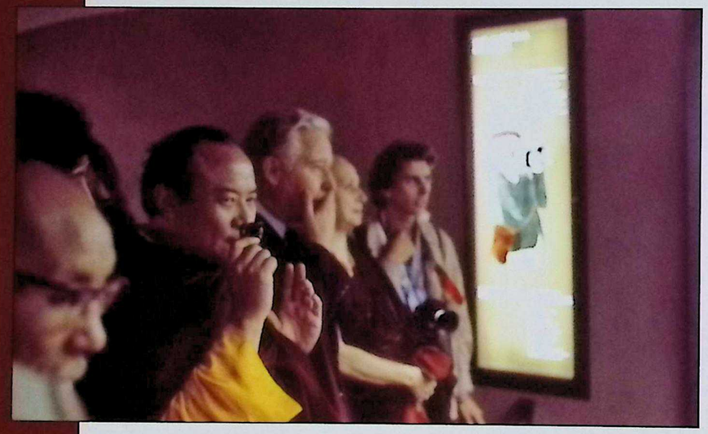
NEW YORK CITY. SEPTEMBER 1974. One of the first activities of his international tour was a visit to the zoo. Here he is accompanied by a New York City Police officer, a park official, his translator Achi Tsepal and students. KARMAPA PICTURE PROJECT

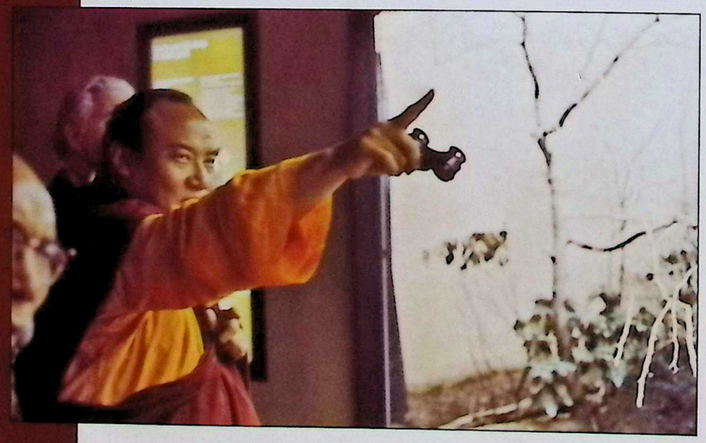


NEW YORK CITY. SEPTEMBER 1974. The Gyalwang Karmapa first experiences what would soon become a fixture of his trips to the West – the zoo cart. Sister Palmo sits in back, while Achi Tsepal and Bardor Rinpoche walk alongside. Sister Palmo, the former Freda Bedi and also known as Karma Khechog Palmo, was the first Western woman to take ordination in Tibetan Buddhism and a driving force behind the Gyalwang Karmapa's first tour of the West. JEFFREY W. BLOOM

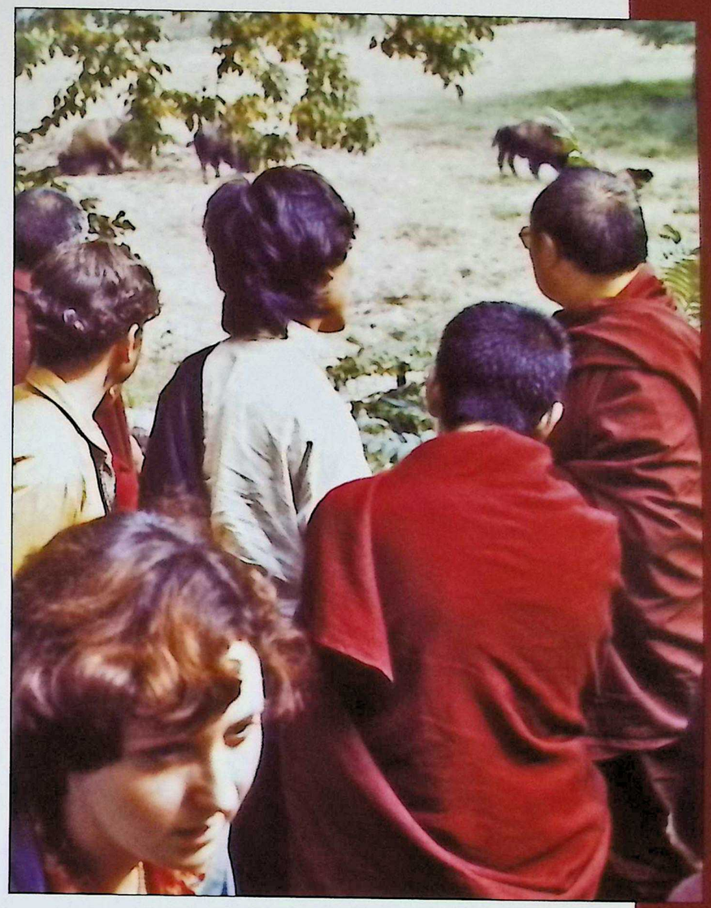




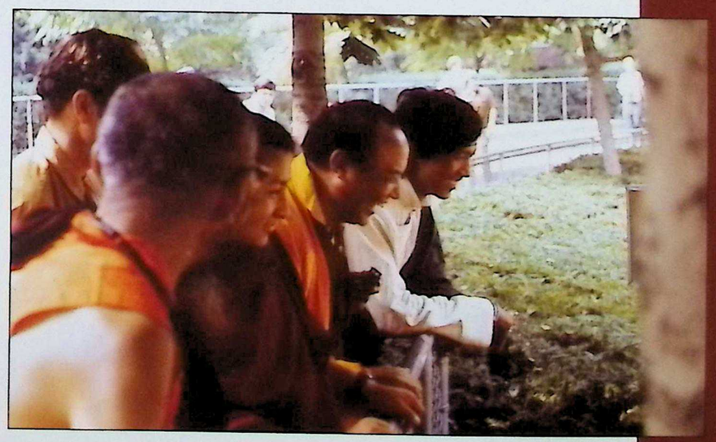




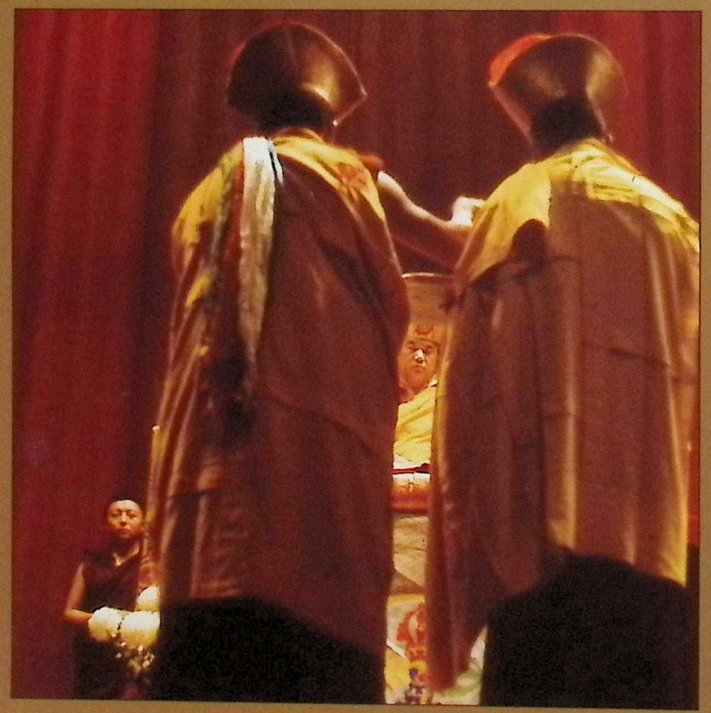
THIS PAGE: NEW YORK CITY. SEPTEMBER 1974. The Gyalwang Karmapa used his binoculars often during his tour of the Bronx Zoo's three aviaries. JEFFREY W. BLOOM



NEW YORK CITY. SEPTEMBER 1974. American bison graze peacefully, as the newcomers to their continent look on. JEFFREY W. BLOOM

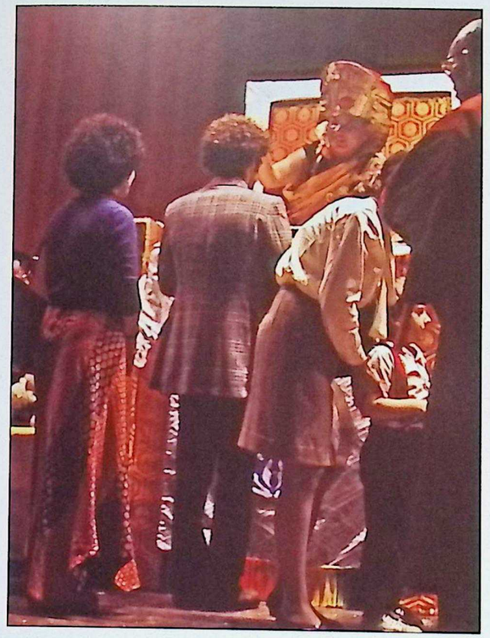


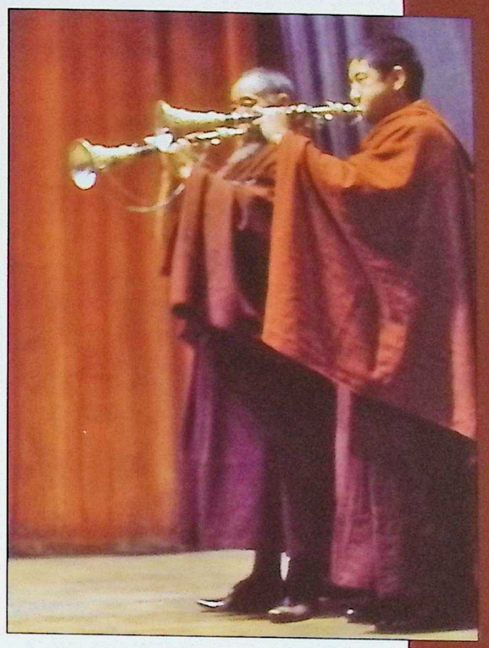
NEW YORK CITY. SEPTEMBER 1974. Bardor Tulku Rinpoche, the Gyalwang Karmapa and Achi Tsepal marvel at the orangutans' antics at the Bronx Zoo. The Gyalwang Karmapa spent a good while with them and, at a certain point, clearly appeared to be communicating with them. SHAMBHALA ARCHIVES



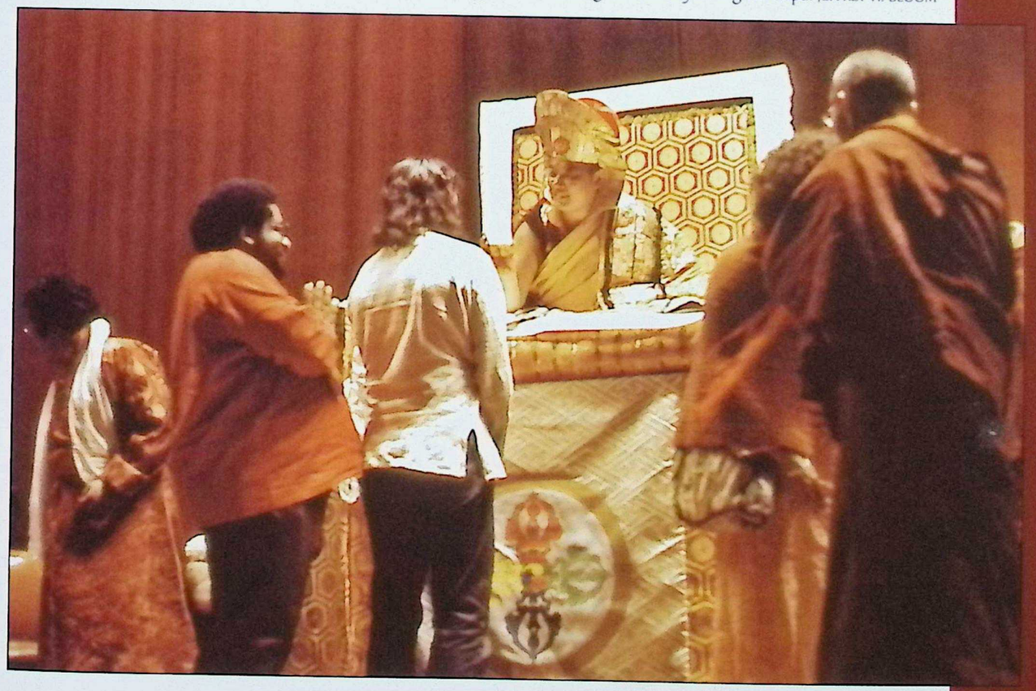
NEW YORK CITY. SEPTEMBER 1974.
The first Black Crown ceremony in the West was held in Manhattan Center on West 34th Street – the same venue where the 17th Gyalwang Karmapa would confer his very first public Dharma teaching in the West. JEFFREY W. BLOOM

NEW YORK CITY. SEPTEMBER 1974.
Mandala offering before first Black Crown ceremony in the West.
SHAMBHALA ARCHIVES

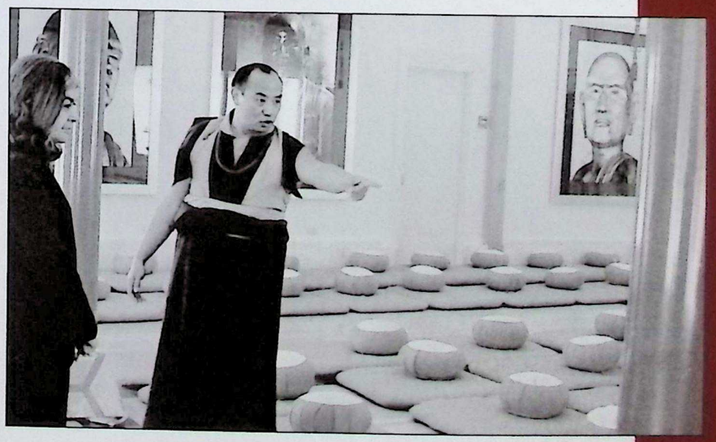




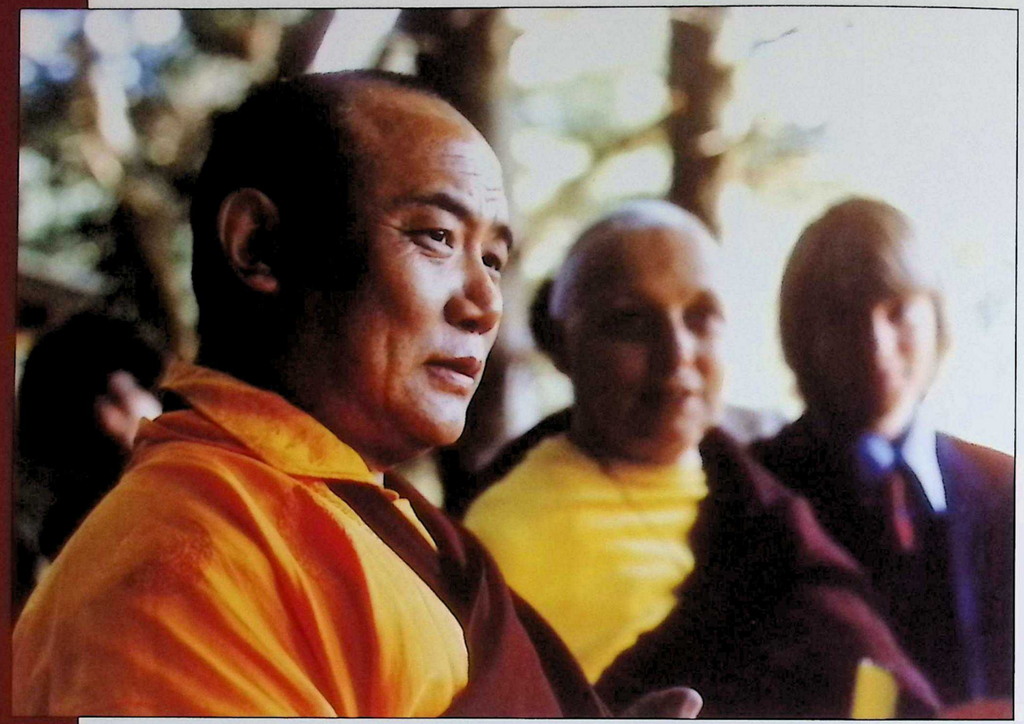
THIS PAGE: NEW YORK CITY. SEPTEMBER 1974. More than 1,000 people attended this historical event and most took the opportunity offered to receive a personal blessing from the Gyalwang Karmapa. JEFFREY W. BLOOM



BARNET, VERMONT.
SEPTEMBER 1974.
In the Karme
Choling shrine room.
ROBERT DEL TREDICI



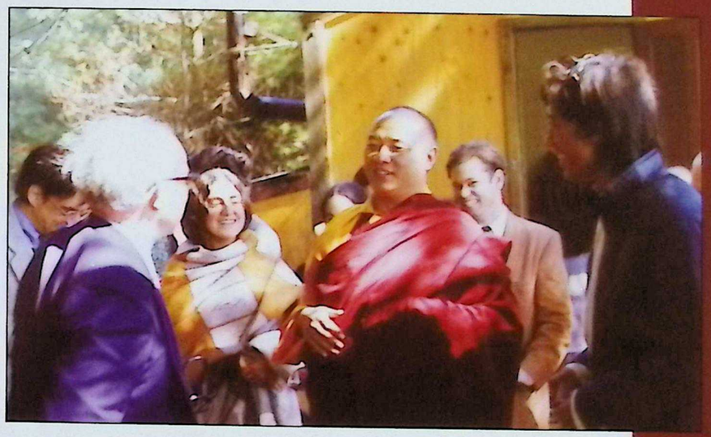
THIS PAGE: BARNET, VERMONT.
SEPTEMBER 1974. With Fran Lewis.
Inspecting the shrine room at
Vajradhatu center Tail of the Tiger,
which the Gyalwang Karmapa renamed
Karme Choling during this visit. On
the wall are portraits of the 16 Arhats.
ROBERT DEL TREDICI



BARNET, VERMONT. SEPTEMBER 1974. Outdoors at Karme Choling. In back are Sister Palmo and John Gorman. SHAMBHALA ARCHIVES

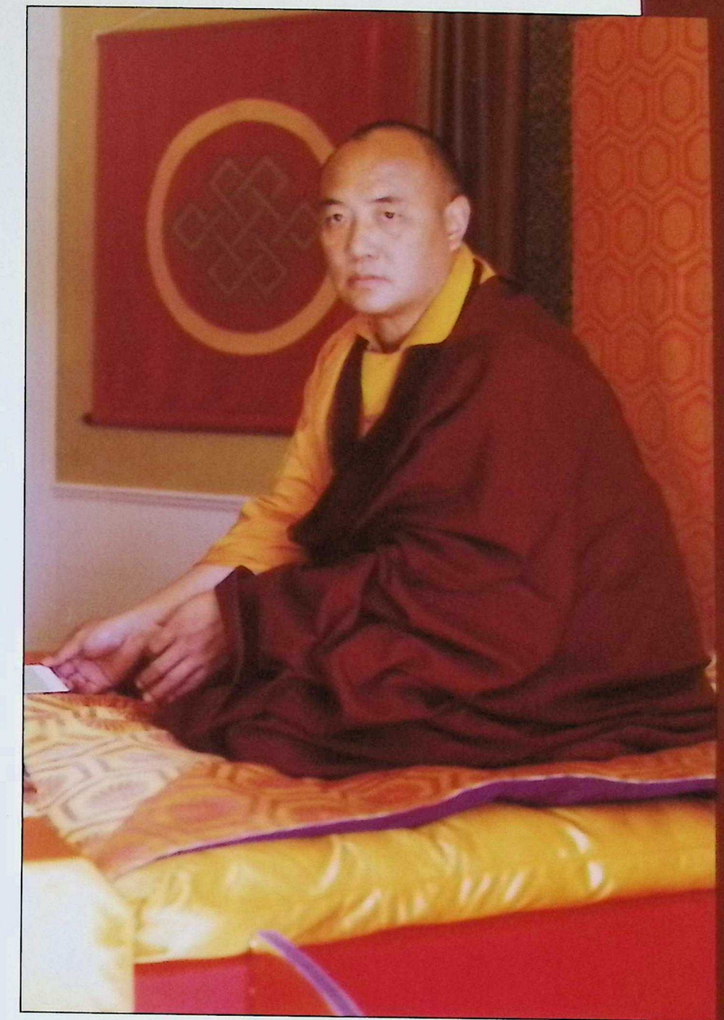
BARNET, VERMONT. SEPTEMBER 1974. With Western students. His hands rest on the shoulders of John Gorman (l) and an unidentified bearded man (r). Extreme right, back: Karl Springer; extreme left, back: Sister Palmo (Freda Bedi) and unidentified man. Karme Choling co-director William McKeever sits at the Gyalwang Karmapa's feet. Also pictured in the central row are Nickie Omansky (l, with long brown hair), Steven Jewell (wearing glasses), John Barbieri and Elizabeth King. In the front row are Patty Ronca (Waltcher) and Richard MacGregor. SHAMBHALA ARCHIVES

BARNET, VERMONT. SEPTEMBER 1974. During a ceremony at Karme Choling, with the 3rd Tenga Rinpoche. SHAMBHALA ARCHIVES

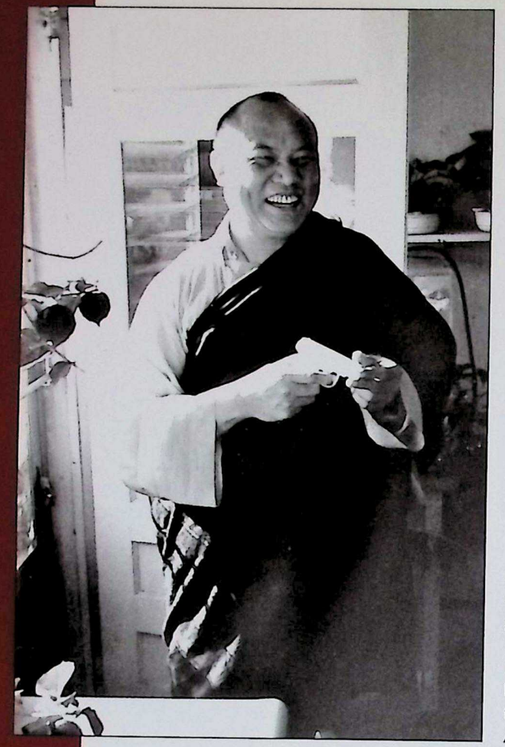


BARNET, VERMONT. SEPTEMBER 1974. Outside a retreat cabin at Karme Choling. SHAMBHALA ARCHIVES

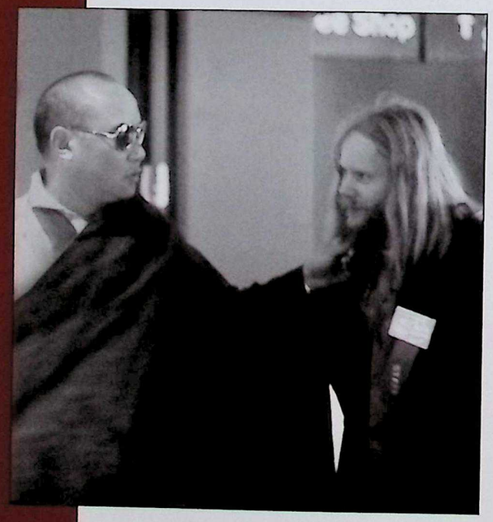
BARNET, VERMONT. SEPTEMBER 1974. With the leaves just beginning to turn colors, Vermont offers a fine autumn day for an outing. Facing camera are (l to r) Karma Thinley Rinpoche, Tsultrim Namgyal (standing), Jigmela and the 3rd Tenga Rinpoche. MICHAEL SCOTT



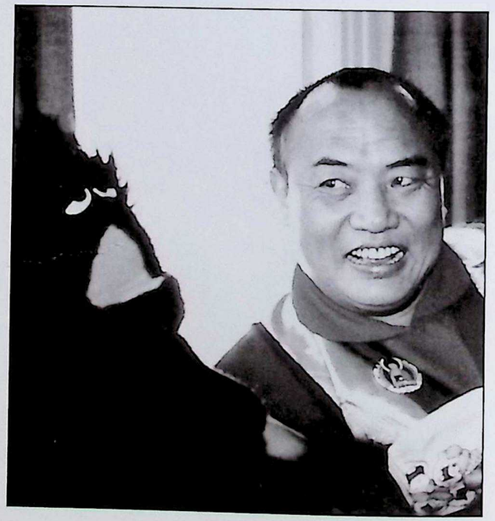
ABOVE AND AT LEFT: BARNET, VERMONT. SEPTEMBER 1974.
In Karme Choling shrine room. SHAMBHALA ARCHIVES



DENVER, COLORADO. OCTOBER 1974. The Gyalwang Karmapa frequently displayed his playful side during his time in North America. Here he gleefully sprays water during a visit to a private aviary. Asked by a reporter about the role of humor on a spiritual path, the Gyalwang Karmapa replied, "Humor plays an important part in the teachings because it is a special, very skillful method.... It adds flavor to the teachings.... It is very encouraging and also stimulating." And then he grinned. MICHAEL SCOTT



SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. In the airport. Tugging gently at a young man's beard. SHAMBHALA ARCHIVES



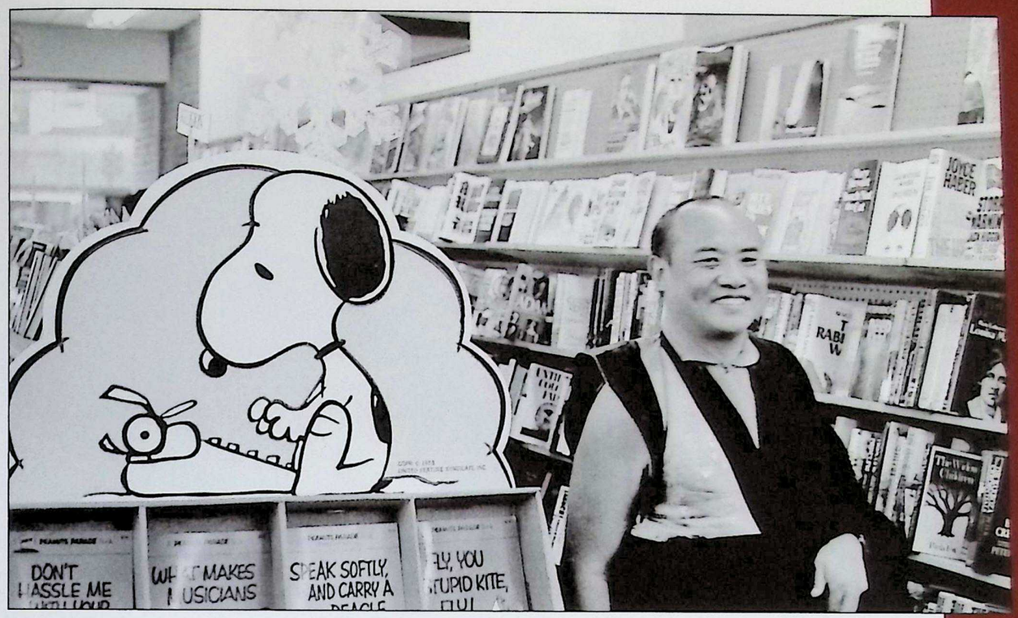
LOCATION AND DATE UNKNOWN. Trying out a hand puppet. COURTESY OF LES (TASHI) USUI

BARNET, VERMONT. SEPTEMBER 1974. Uncontained mirth while watching as his translator, Achi Tsepal, translates an explanation of the five lay vows. As Achi-la himself explains, the Gyalwang Karmapa was deeply amused by "the irony of the moment that the translator was far from taking the five lay vows." The Gyalwang Karmapa then gleefully sent Achi to the back of the room, saying it would be more appropriate for him to translate on such a topic from there. ROBERT DEL TREDICI

DENVER, COLORADO. OCTOBER 1974. The Gyalwang Karmapa rocks the horse as his driver, Steve Roth, sits upon it. MICHAEL SCOTT

FORT COLLINS, COLORADO. 1974. Tenzin Chonyi (holding his head) and Achi Tsepal crouch at his feet as the Gyalwang Karmapa tries on shoes. SHAMBHALA ARCHIVES

BURLINGTON, VERMONT. DECEMBER 1976. Not altogether to his liking. Looking on are (l to r) Michael McLellan, Bill McKeever and Frank Berliner. ROBERT DEL TREDICI

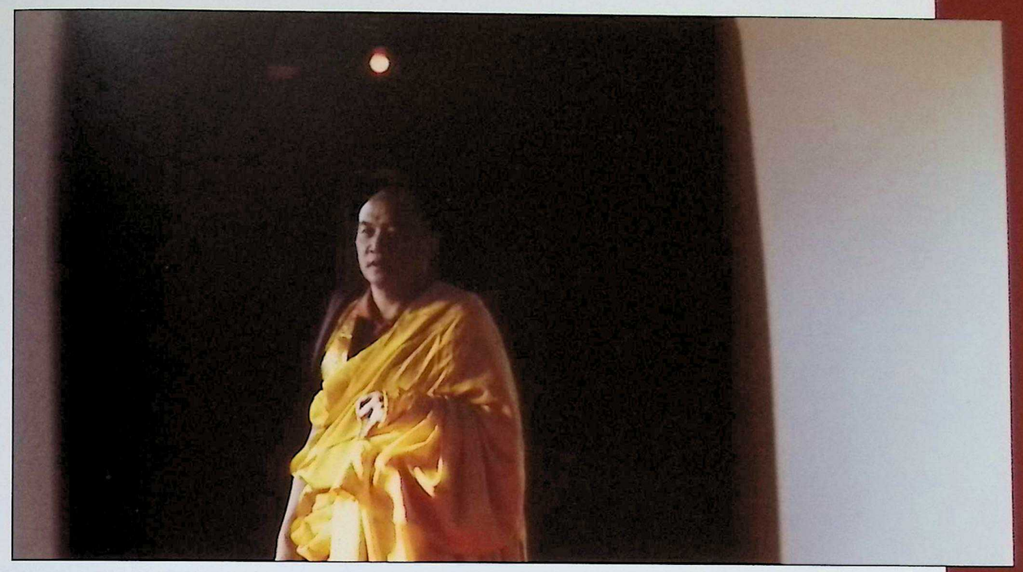


BURLINGTON, VERMONT. DECEMBER 1976. Encounter with an icon. ROBERT DEL TREDICI

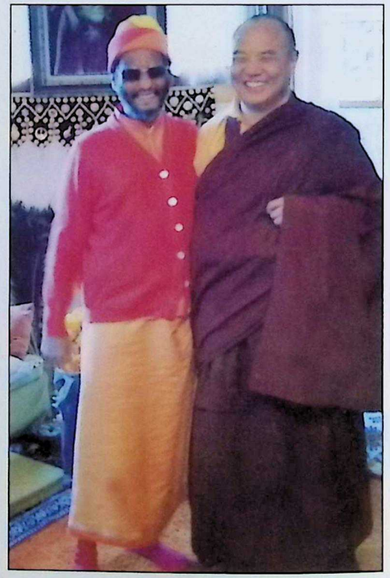
BURLINGTON, VERMONT. DECEMBER 1976. Window-shopping on the streets of downtown Burlington. ROBERT DEL TREDICI

BURLINGTON, VERMONT. DECEMBER 1976. Pensive in the Ladies' Purses department. ROBERT DEL TREDICI

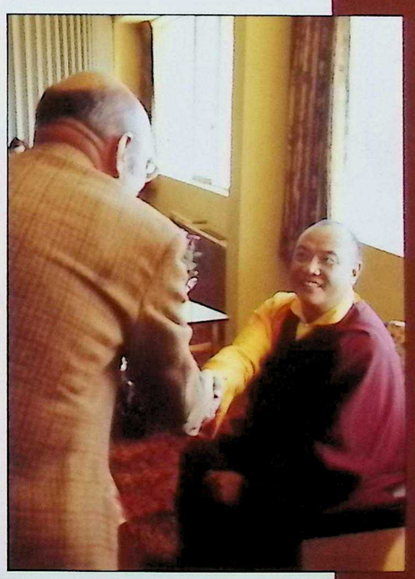
LOCATION AND DATE UNKNOWN. Horns herald the arrival of the Dharma King. KTD ARCHIVES



BOULDER, COLORADO. JANUARY 1977. The Dharma King enters. Carolyn Gimian relates that after passing through the blessing line at a later reception held at the university, her father, Edward Rose – an avowed atheist – commented, "Well, I guess we met a true king in our lifetime!" ANDREA ROTH CRAIG



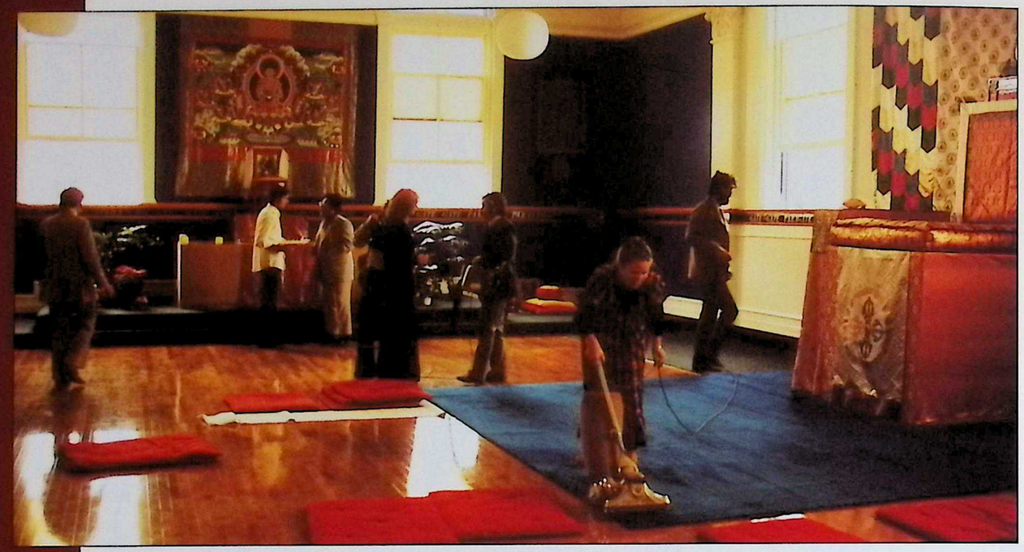
LEFT: RED FEATHER LAKES, COLORADO. OCTOBER 1974. Tenga Rinpoche draws auspicious signs in chalk to celebrate the arrival of the Gyalwang Karmapa at Rocky Mountain Dharma Center. SHAMBHALA ARCHIVES ~ RIGHT: ANN ARBOR, MICHIGAN. 1974. At the ashram of Baba Muktananda. The Gyalwang Karmapa had visited Baba's ashram in India. Here he is on hand for the opening of the Indian guru's North American ashram. During his stay there, the Gyalwang Karmapa participated in a comparative discussion of Buddhist and Hindu tantra. KARMAPA PICTURE PROJECT



BOULDER, COLORADO. OCTOBER 1974. LEFT TO RIGHT: On his first trip to the U.S., the Gyalwang Karmapa attends a reception for the faculty of the University of Colorado. On his second visit to the United States, the university would offer its auditorium for a massive Black Crown ceremony. (See page 228.) ~ Sculptor Glenn Chamberlain is introduced to the Gyalwang Karmapa during the reception. SHAMBHALA ARCHIVES

SNOWMASS, COLORADO. 1974. The 3rd Tenga Rinpoche holds the text for the Gyalwang Karmapa during preparation for empowerment at Vajradhatu Seminary.
SHAMBHALA ARCHIVES

AT LEFT: SECOND MESA, ARIZONA. NOVEMBER 1974. While visiting the Hopi peoples, the Gyalwang Karmapa offers Avalokiteshvara empowerment.
RACHEL HORNER

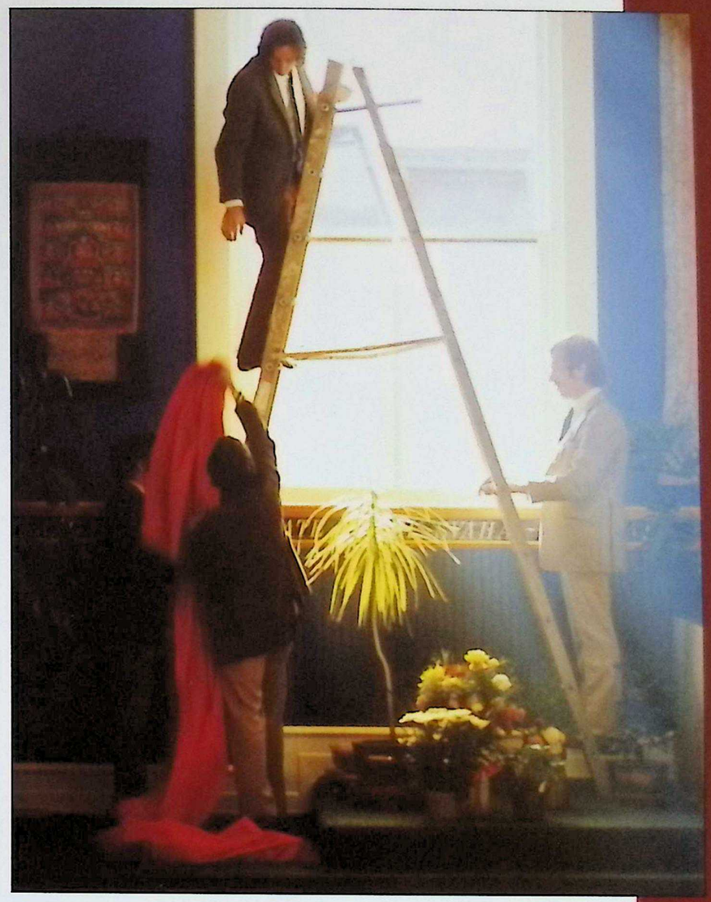


BOULDER, COLORADO. OCTOBER 1974. A student consults with Trungpa Rinpoche (at back) as others prepare the space. BLAIR HANSEN

Setting the Stage

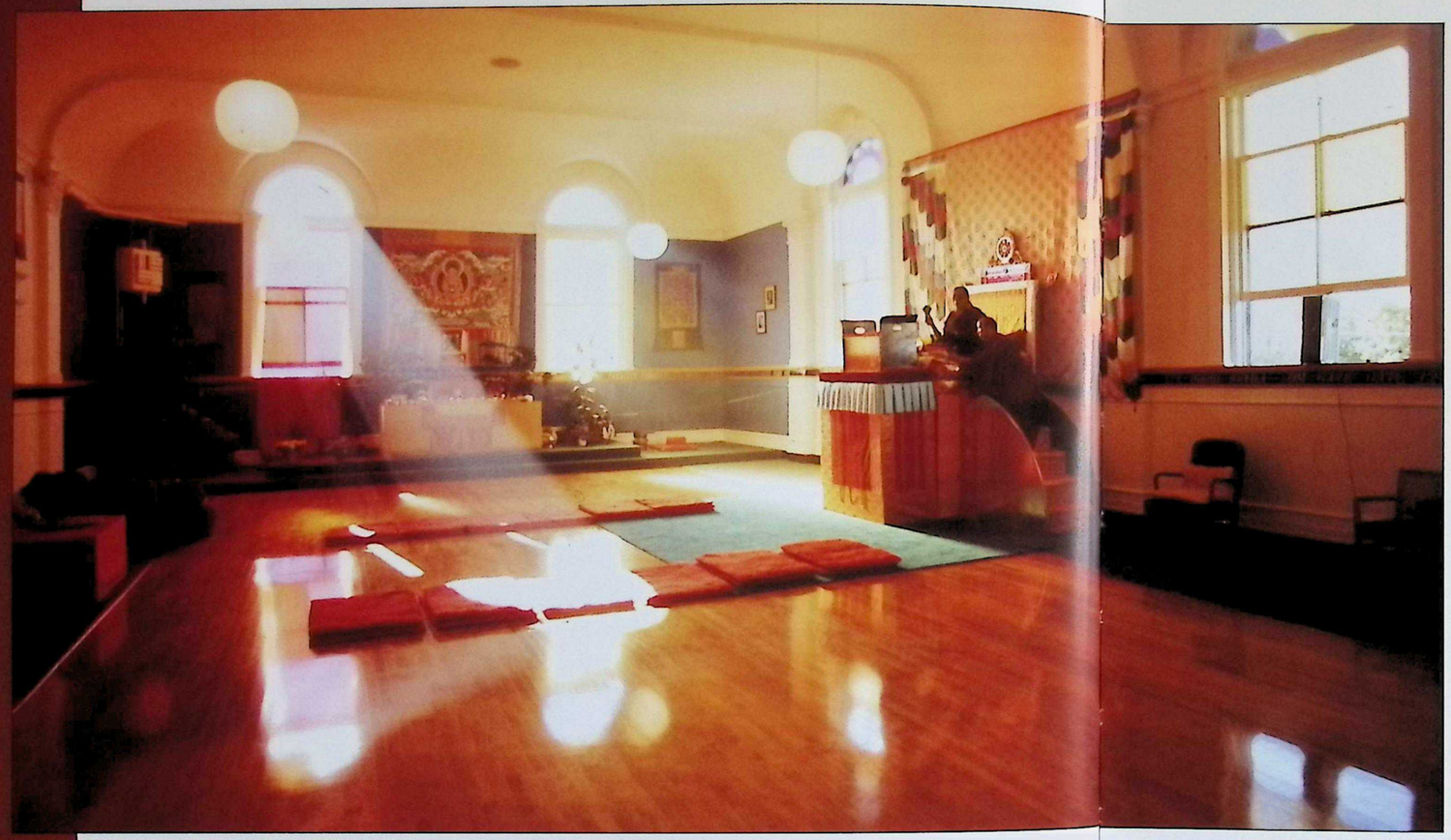
Receiving the Karmapa involved massive advance preparation and (in communities where Tibetan Buddhism was completely new) teams of carpenters, seamstresses and woodcarvers. Before the Gyalwang Karmapa's first visit, Trungpa Rinpoche and his students spent weeks not merely outfitting but thoroughly transforming each space he would occupy into an exquisite domain suited for a king. Chairs, tables and walls were draped in satin and Japanese silks of perfectly balanced hues. Students scrambled to stencil mantras on the shrine room walls. Late at night before the Gyalwang Karmapa arrived, the Cadillac that he would ride in was test-driven with flags of varying thicknesses to determine which produced the ideal flutter. The attention to detail – and the devotion that inspired it – knew no bounds. In teaching his nonconformist students to adhere strictly to the formalities for receiving a Dharma King, Trungpa Rinpoche was teaching them how to receive the Dharma, without limitations. By the second visit, he left the preparation largely in his students' hands.

BOULDER, COLORADO. OCTOBER 1974. Lamas arrange offerings on the altar. C. VAN MAANEN



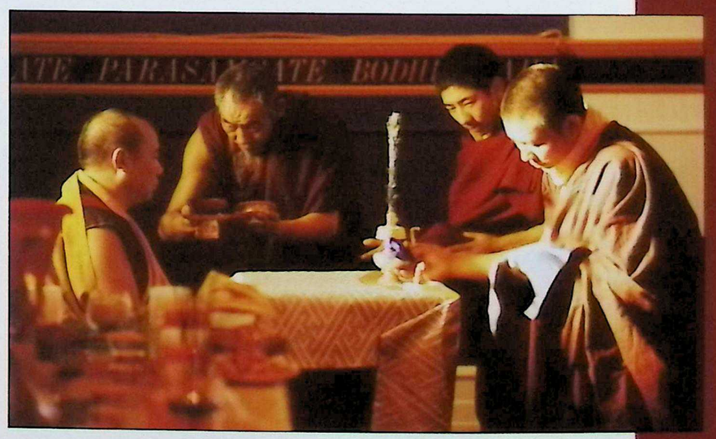
BOULDER, COLORADO. OCTOBER 1974. Drapes are hung in the Karma Dzong shrine room on 1111 Pearl St. C. VAN MAANEN

COLORADO. OCTOBER 1974. Students spend hours painstakingly swathing the surfaces in silk to transform all the spaces where they will receive the Gyalwang Karmapa. Here, an airport waiting lounge is made suitable to host the 16th Karmapa. SHAMBHALA ARCHIVES



BOULDER, COLORADO. OCTOBER 1974. Tenga Rinpoche speaks respectfully to the Gyalwang Karmapa as Chogyam Trungpa Rinpoche and Sister Palmo sit nearby and disciples look on. SHAMBHALA ARCHIVES

BOULDER, COLORADO. OCTOBER 1974. Once the stage has been set externally, the Gyalwang Karmapa brings about the actual preparation of the mandala, as the 3rd Tenga Rinpoche assists in Karma Dzong shrine room. BLAIR HANSEN



BOULDER, COLORADO. JANUARY 1977. Attendants serve the Gyalwang Karmapa tea in Karma Dzong shrine room. Left to right: Solpon Lodro Sherab, Phuntsok and Tsultrim Namgyal. SHAMBHALA ARCHIVES

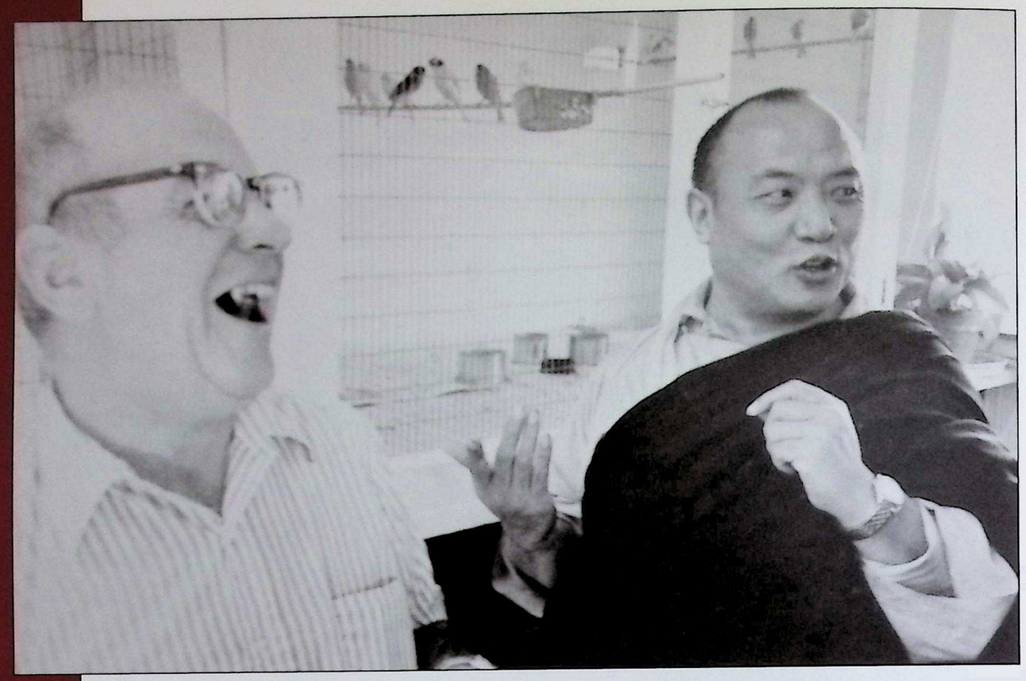
BOULDER, COLORADO. OCTOBER 1974. The Dharma community joins puja at Karma Dzong. Writing for the Chronicles Project, Mark Szpakowski describes the experience of practicing in the presence of the Gyalwang Karmapa as follows: "We could go into the shrine room and sit there while he and his monks practiced. His combination of formality – he was not the least bit sloppy or inattentive – and complete relaxation was a transmission in itself. I think in a very fundamental way I learned how to practice there." SHAMBHALA ARCHIVES

BOULDER, COLORADO. OCTOBER 1974. After completing initial preparations prior to the empowerment, the Gyalwang Karmapa arises from his throne. By the time the Gyalwang Karmapa visited the United States, Chogyam Trungpa Rinpoche had been teaching in the U.S. for four years and deemed some of his students ready for tantric practice. SHAMBHALA ARCHIVES

BOULDER, COLORADO. OCTOBER 1974. Powerful blessings. SHAMBHALA ARCHIVES

BOULDER, COLORADO. OCTOBER 1974. Bowing to the Karmapa in Karma Dzong. MICHAEL SCOTT

BOULDER, COLORADO. OCTOBER 1974. Students fully magnetized in Karma Dzong. C. VAN MAANEN



DENVER, COLORADO. OCTOBER 1974. Visiting bird breeders – a regular stop on his itinerary. COURTESY OF STEVE ROTH

The Joy of Birds

The connection between the Karmapa and birds is legendary. The 10th Karmapa created artwork populated by birds; the 13th Karmapa is famous for his ability to communicate with birds. But the 16th Karmapa may well have had the most evident connection yet to feathered sentient beings. Birds literally flocked to him. Ward Holmes relates that a dove once flew into a window behind the Gyalwang Karmapa and died – and the Gyalwang Karmapa explained matter-of-factly that it was a disciple of his wanting to die in his presence. When his own birds passed away while he was present, they remained on their perches for days in apparent post-death meditation. When he was away traveling, they did not. The Gyalwang Karmapa spoke to his birds, cleaned their cages and bathed them himself with water poured from a silver vessel. Asked once by his American driver and bird-procurer – "Why do you like birds?" – he replied, "Just try to sense their joy."

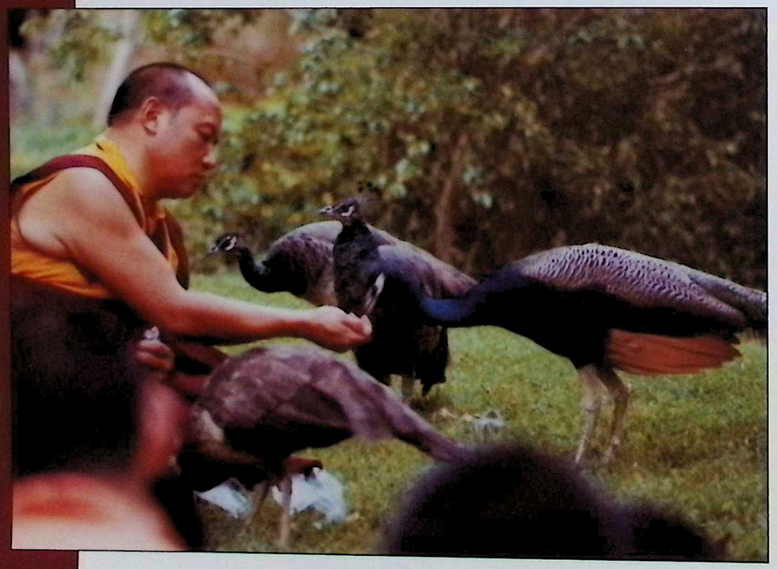
WOODSTOCK, NEW YORK. MAY 1980. With a cockatoo. COURTESY OF THE DAILY FREEMAN

LOCATION AND DATE UNKNOWN. The Gyalwang Karmapa with a beloved feathered friend. He had only to extend a finger and birds would hop on it, and never seemed to wish to be anywhere else. COURTESY OF JANGCHUB MARY JANE BENNETT

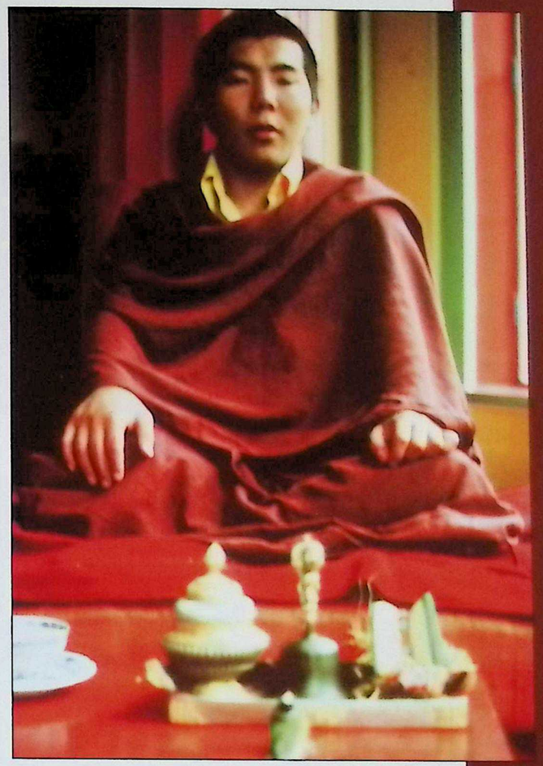
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. With cages in a bird shop. SHAMBHALA ARCHIVES

BURLINGTON, VERMONT. SEPTEMBER 1974. As part of his concern for the welfare of birds, the Gyalwang Karmapa also took a lively interest in creating conducive homes for them. On numerous occasions, he had birdhouses custom built to his specifications. ROBERT DEL TREDICI

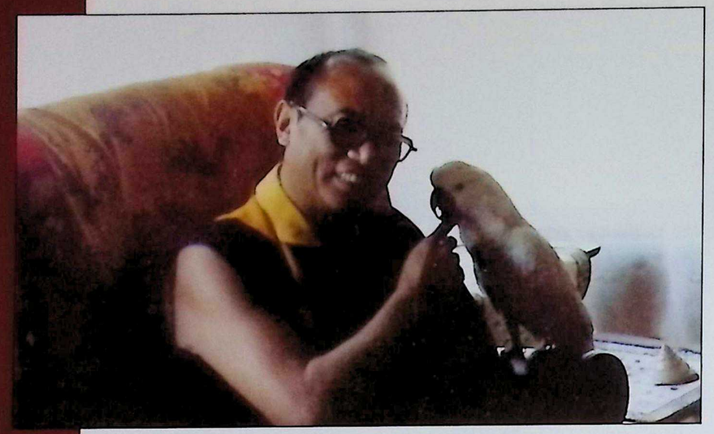
LOCATION AND DATE UNKNOWN. COURTESY OF LAMA KARMA CHODRAK



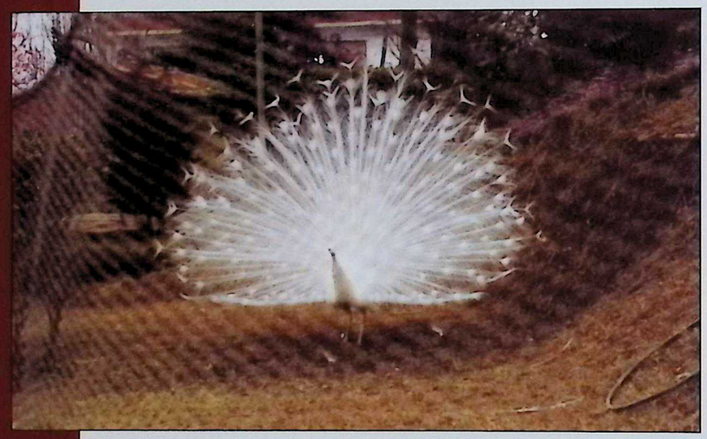
KANEOHE, OAHU, HAWAII. NOVEMBER 1976. Feeding peacocks in Valley of the Temples. KTD ARCHIVES



THIS PAGE: COPENHAGEN, DENMARK. AUGUST 1977. Many observers remarked that the Gyalwang Karmapa treated his birds as disciples, and that his birds often displayed signs of meditative accomplishment. After passing away, one of the Gyalwang Karmapa's finches (below) sits in samadhi on the table in front of the 3rd Jamgon Kongtrul Rinpoche, while he performs phowa for the bird (at right). COURTESY OF VAIKE VOLT



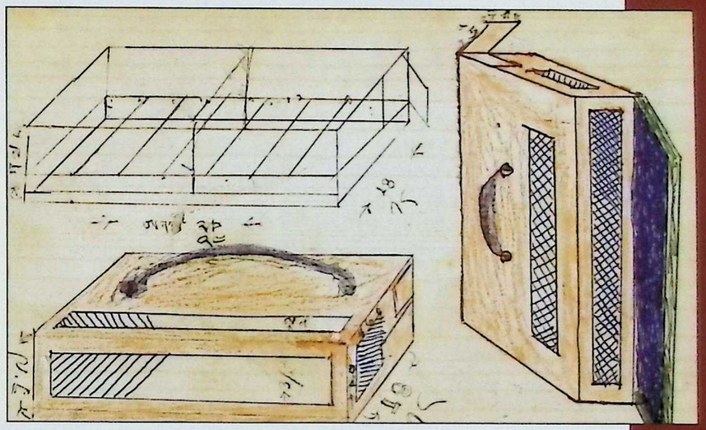
WOODSTOCK, NEW YORK. 1980.
Given its choice, this cockatoo prefers to perch close to the Gyalwang Karmapa.
COURTESY OF DALE BROZOSKY



RUMTEK, INDIA. 1981.
A white peacock spreads its tail feathers. Within the Gyalwang Karmapa's aviary were white peacocks collected from as far afield as upstate New York and Bangkok.
MONTY SVEEN

WOODSTOCK, NEW YORK. 1980.
Blessing a cockatoo and a human, Dale Brozosky.
COURTESY OF DALE BROZOSKY

DENVER, COLORADO. OCTOBER 1974.
The Gyalwang Karmapa paid several visits to the Denver Zoo, his interest in birds so apparent that at the end of his trip to Colorado, the zoo itself presented him with a gift of a bird, here handed to him by a zoo official.
C. VAN MAANEN

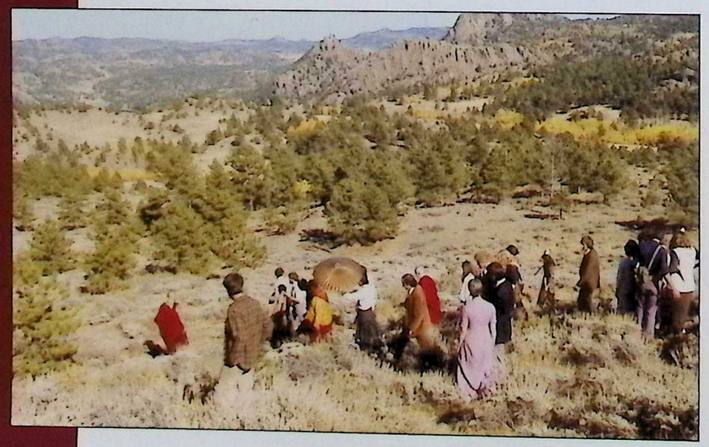


WOODSTOCK, NEW YORK. SUMMER 1980.
The Gyalwang Karmapa himself hand-drew and colored this sketch of a birdcage for finches that he had designed to fit under airplane seats. At his request, American disciple Monty Sveen built it to these specifications, assisted on the final day by Bardor Tulku Rinpoche. The Gyalwang Karmapa later commissioned a second set, in smaller dimension, which the student also constructed and delivered to him in Toronto that same year.
MONTY SVEEN

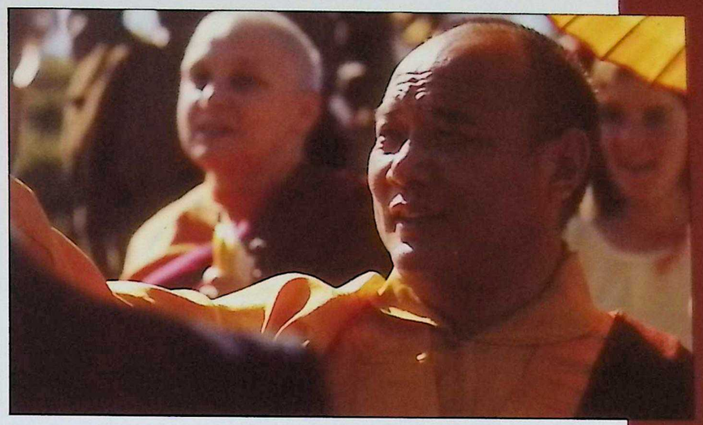
BARNET, VERMONT. DATE UNKNOWN.
With birdcages and suitcases.
KARMAPA PICTURE PROJECT

ABOVE: RED FEATHER LAKES, COLORADO. OCTOBER 1974. Visit to bless land of Rocky Mountain Dharma Center. SHAMBHALA ARCHIVES

RED FEATHER LAKES, COLORADO. OCTOBER 1974. The Gyalwang Karmapa traveled to this site in the mountains of northern Colorado to bless the land of Vajradhatu's Rocky Mountain Dharma Center. While there, he also planted a tree and pointed out an ideal site for a stupa. Over a decade later, the Great Stupa would be built on the spot he indicated. SHAMBHALA ARCHIVES

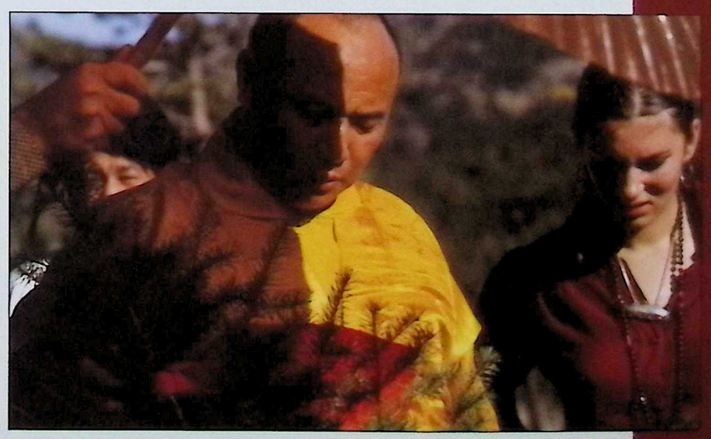


RED FEATHER LAKES, COLORADO. OCTOBER 1974. The Gyalwang Karmapa commented on the beauty and stillness of this land and stressed the importance of maintaining practice centers far from the distractions of the city, where students could devote longer periods of time exclusively to their practice. SHAMBHALA ARCHIVES

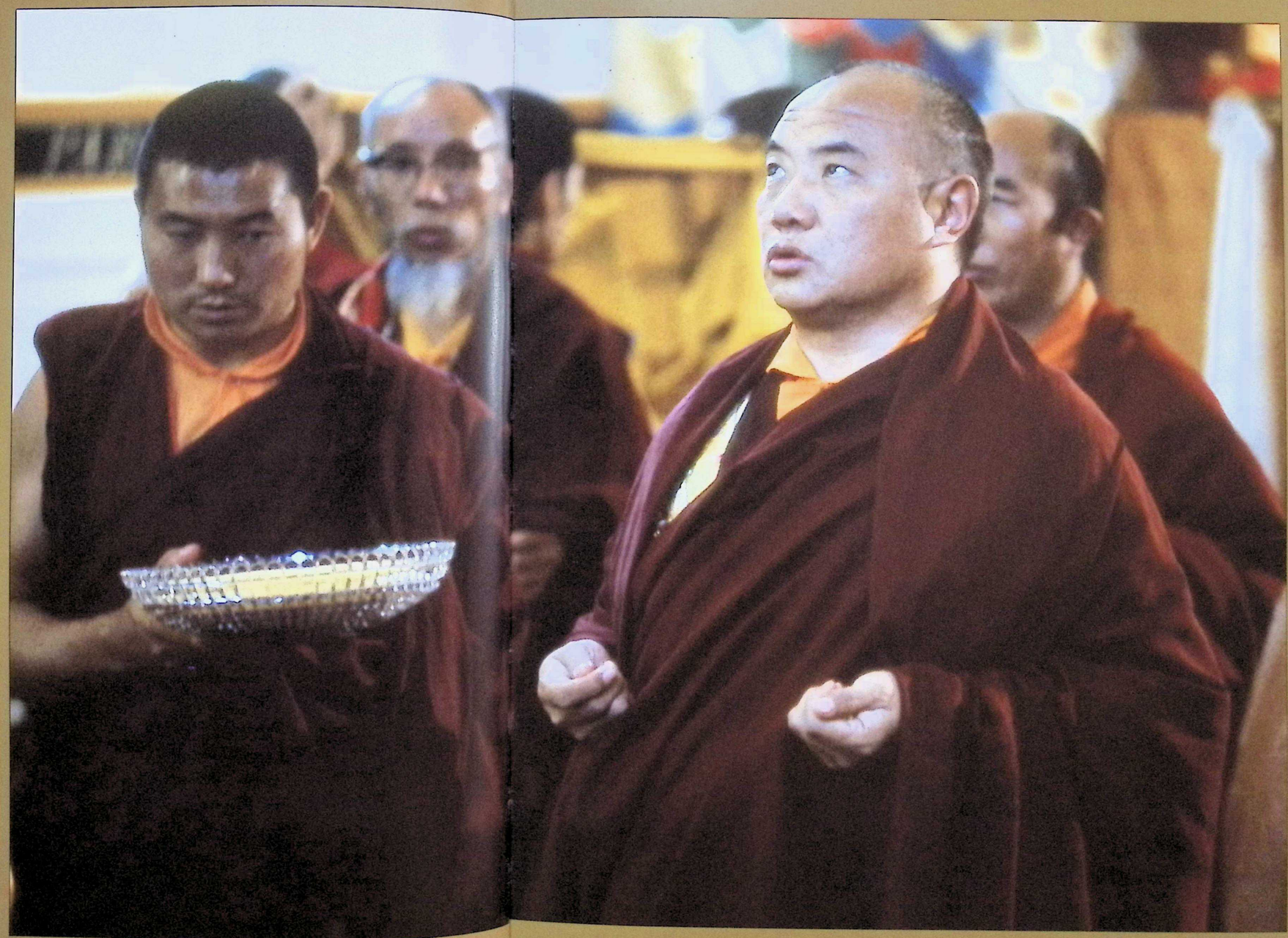


RED FEATHER LAKES, COLORADO. OCTOBER 1974. Sister Palmo looks on during a visit to Rocky Mountain Dharma Center land. SHAMBHALA ARCHIVES

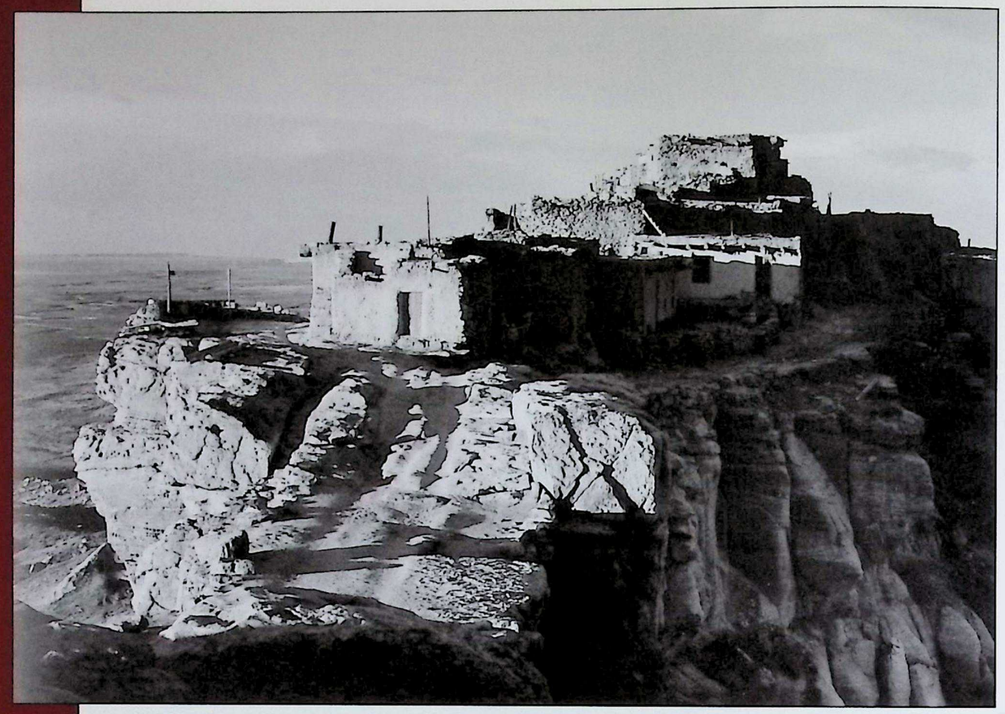
RED FEATHER LAKES, COLORADO. OCTOBER 1974. Planting a tree on a ridge overlooking the land of Rocky Mountain Dharma Center. SHAMBHALA ARCHIVES



RED FEATHER LAKES, COLORADO. OCTOBER 1974. Quiet moment after planting a tree in the Colorado soil. SHAMBHALA ARCHIVES



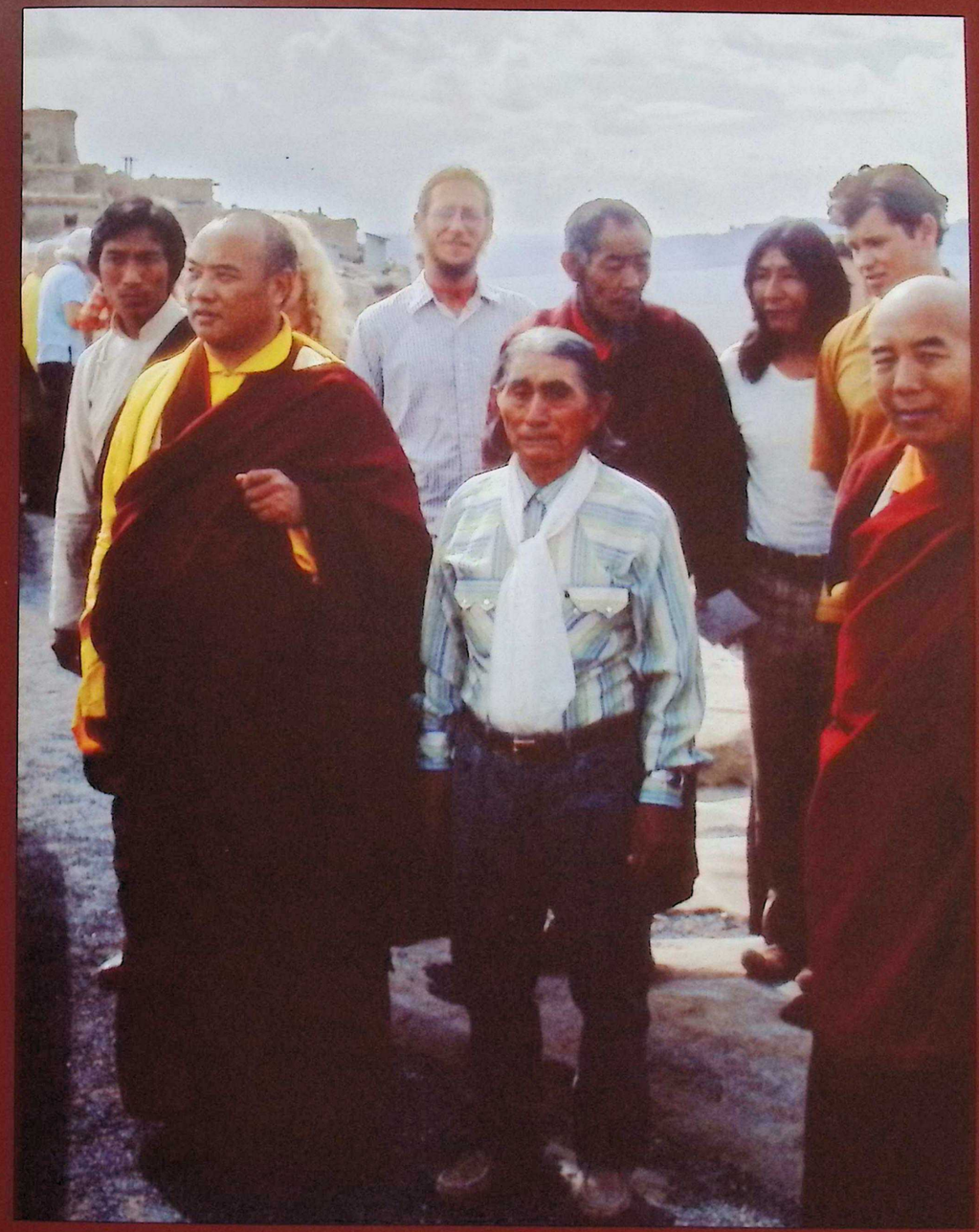
BOULDER, COLORADO, OCTOBER 1974.
As Chopon Gyaltsen Losang holds the vessel of blessed rice and the 3rd Tenga Rinpoche joins his prayers from behind, the Gyalwang Karmapa grants blessings in Karma Dzong. C. VAN MAANEN



WALPI, ARIZONA. 1941. Walpi village on First Mesa, looking in this photograph by Ansel Adams much as it would three decades later during the historic meeting on that site between the 16th Gyalwang Karmapa and Chief Ned Nayatewa. ANSEL ADAMS

Encounter with the Hopi

Even before he landed in America, he had expressed a wish to make contact with the Hopi, a Native American people whose very name means "Peaceful People." Weeks into his first visit, the Gyalwang Karmapa traveled to a sunbaked reservation in Arizona to meet Hopi chief Ned Nayatewa. It was a meeting of two dignified and gentle elders, each preserving an ancient culture and leading a people facing great historical challenges. The Gyalwang Karmapa inquired how the Hopi were faring. Chief Ned replied, "Not so good." No rain had fallen for 75 days and crops were failing. The Gyalwang Karmapa said he would pray for them. Afterwards, as they drove down to the canyon floor, he started chanting and clouds began to fill the blue sky. The moment the Gyalwang Karmapa was inside the room where he would spend the night, lightning shot through the darkened sky and the clouds unleashed their torrents of life-giving rain.

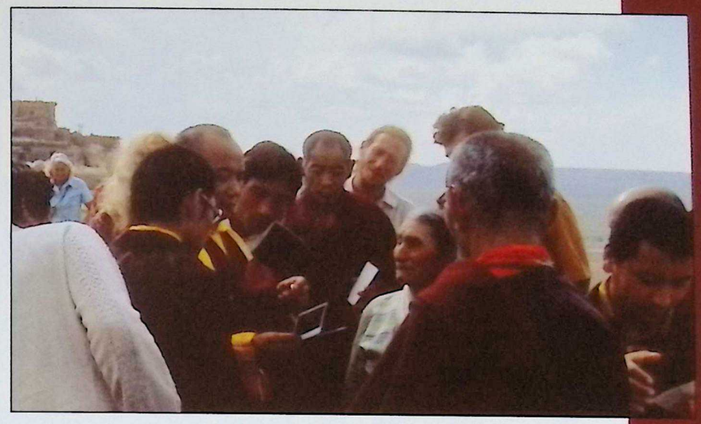


WALPI, ARIZONA. OCTOBER 1974. With Chief Ned Nayatewa, elder of the Hopi people. The two discussed the conditions faced by the Hopi people and the ongoing drought, and Chief Ned invited the Gyalwang Karmapa into their sacred kiva, an underground ritual space. SHAMBHALA ARCHIVES

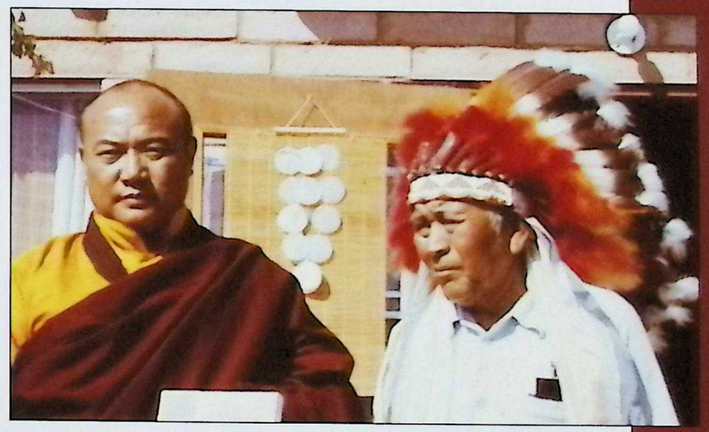
SECOND MESA, ARIZONA. OCTOBER 1974.
White Bear plays the drum and chants as the Gyalwang Karmapa and entourage listen. Seated to the Gyalwang Karmapa's left is the 3rd Tenga Rinpoche, standing behind him is Tenzin Chonyi and seated at back and to the right are Sister Palmo and Bardor Rinpoche. C. VAN MAANEN

SECOND MESA, ARIZONA. OCTOBER 1974.
Holding chief's headdress in Hopi Cultural Center. SHAMBHALA ARCHIVES

SECOND MESA, ARIZONA. OCTOBER 1974.
After the monks had performed Mahakala puja on the lawn of this courtyard, a Hopi woman comes to speak to the 3rd Tenga Rinpoche and monks. SHAMBHALA ARCHIVES

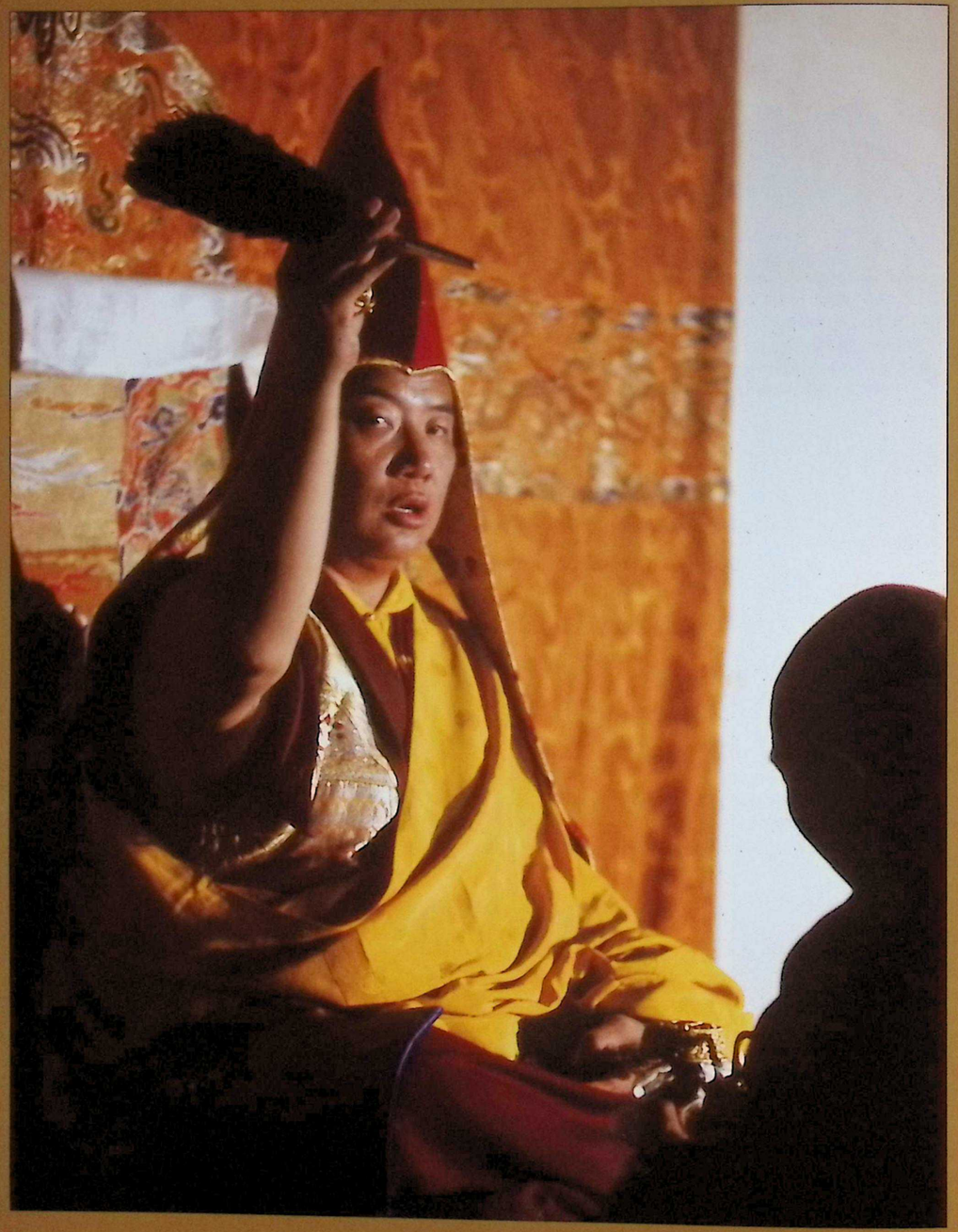


WALPI, ARIZONA. OCTOBER 1974.
Elders of two ancient peoples meet; the Gyalwang Karmapa and Chief Ned. SHAMBHALA ARCHIVES

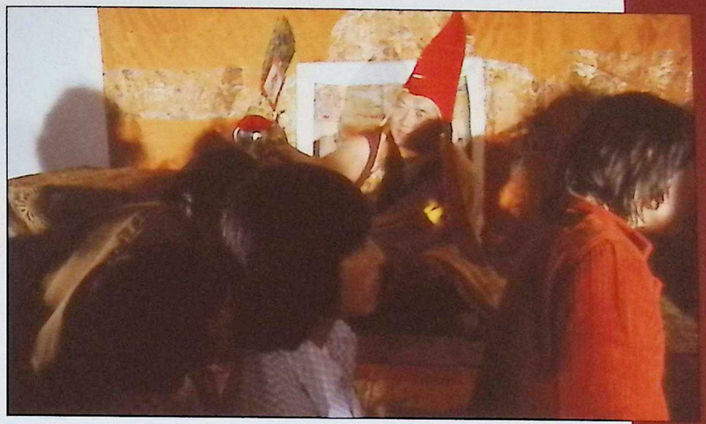


HOPILAND, ARIZONA. OCTOBER 1974.
Meeting with the Hopi people. White Bear here wears the chief's headdress.
KAGYU SAMYE LING

SECOND MESA, ARIZONA. OCTOBER 1974.
Arriving at Cultural Center to confer Avalokiteshvara empowerment for local communities. Cameras roll for *Lion's Roar* documentary film.
SHAMBHALA ARCHIVES



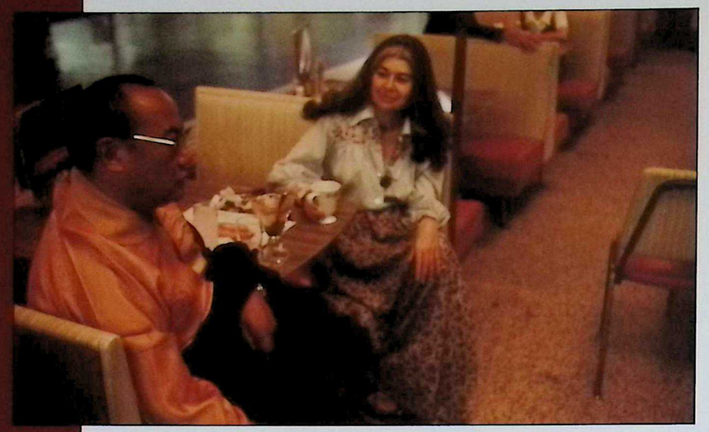
SECOND MESA, ARIZONA. OCTOBER 1974. After word spread that the Gyalwang Karmapa had caused the sudden rain that brought much-needed relief from the drought, members of the nearby Hopi and Navajo communities flocked to receive the Avalokiteshvara empowerment that he offered that night, assisted by Tenga Rinpoche (r). C. VAN MAANEN



SECOND MESA, ARIZONA. OCTOBER 1974.
Hopi and Navajo stream past for blessings.
SHAMBHALA ARCHIVES

SECOND MESA, ARIZONA. OCTOBER 1974.
Hopi, Navajo and Euro-American alike watch spellbound during the empowerment. SHAMBHALA ARCHIVES

SECOND MESA, ARIZONA. OCTOBER 1974.
Sister Palmo receives vase empowerment.
In background is Barbara Pettee.
C. VAN MAANEN



AMERICAN WEST. OCTOBER 1974. During a roadtrip through the American Southwest, the Gyalwang Karmapa experiences many slices of American life. Here, he sits in the booth of a diner with Fran Lewis. SHAMBHALA ARCHIVES

DENVER, COLORADO. OCTOBER 1974. Having arrived too early, the Gyalwang Karmapa waits for a bird store to open. SHAMBHALA ARCHIVES

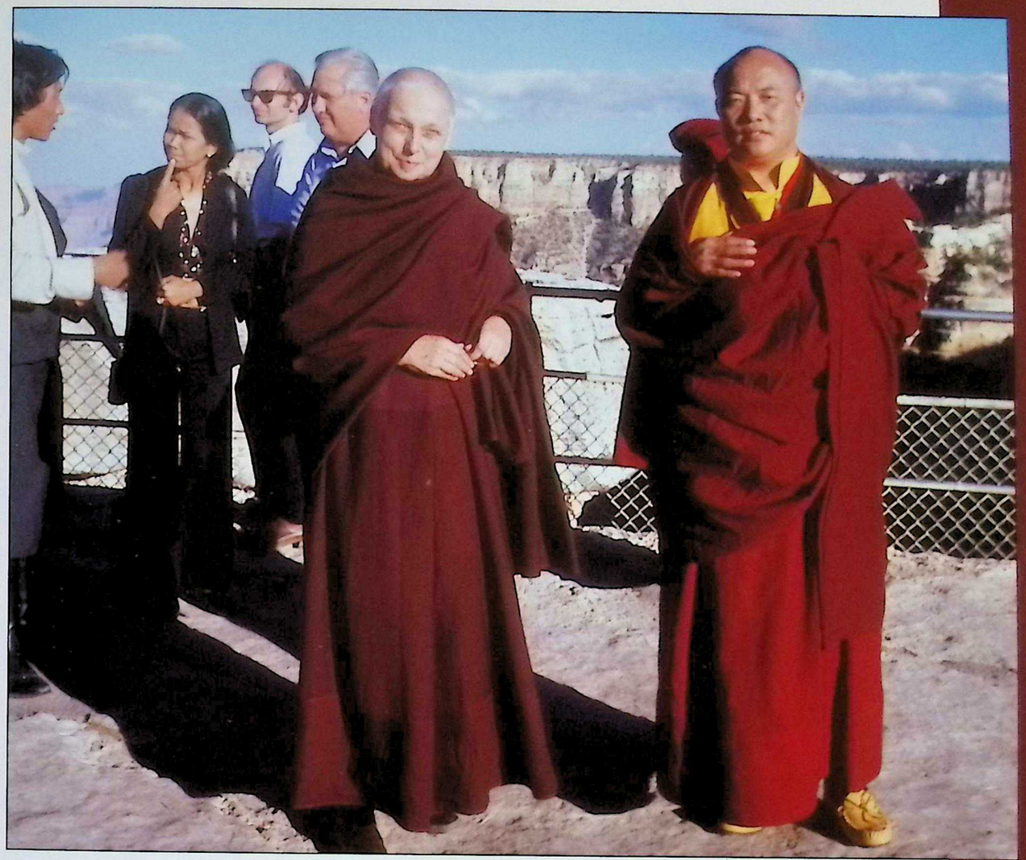
NORTH AMERICA. 1974. Entourage eating Asian style while touring America. Left to right: the Gyalwang Karmapa's chantmaster Thubten Zangpo, his ritual master Gyaltsen Losang, his personal attendant Lodro Sherab and Bardor Rinpoche. SHAMBHALA ARCHIVES

AMERICAN WEST. OCTOBER 1974. Enjoying the quintessential middle-American food experience: ice cream sundae, apple pie and roadside diner. SHAMBHALA ARCHIVES

ARIZONA. OCTOBER 1974. Shoe-shopping in a general store near one of the reservations during trip to visit the Hopi peoples. By the time he reached the Grand Canyon, the Gyalwang Karmapa was sporting moccasins (see opposite). SHAMBHALA ARCHIVES

AMERICAN WEST. OCTOBER 1974. As he traveled the country, the Gyalwang Karmapa liked to stop wherever there were animals, to connect with and bless them. Here he blesses the dogs in a dog pound. SHAMBHALA ARCHIVES

DISNEYLAND, CALIFORNIA. 1976. Meeting Mickey Mouse, with the 3rd Jamgon Kongtrul Rinpoche. THARPA CHOTRON

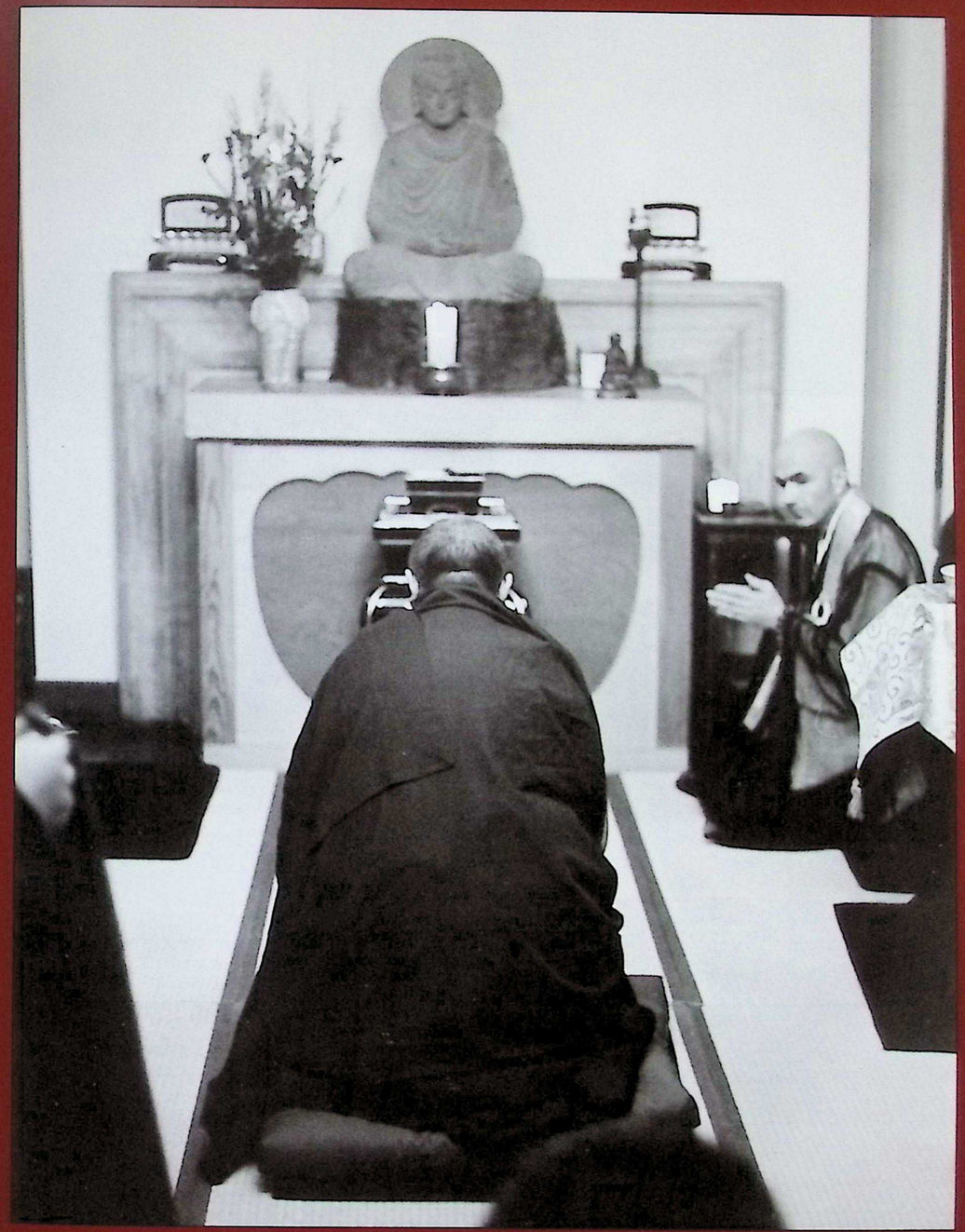


GRAND CANYON, ARIZONA. OCTOBER 1974. By the time he reached the Grand Canyon, the Gyalwang Karmapa (here sporting moccasins) had surely "walked a mile in their shoes". With Sister Palmo, formerly Freda Bedi (l). Translator Achi Tsepal speaks with tourists at back. KTD ARCHIVES

AMERICAN WEST. OCTOBER 1974. Tenga Rinpoche and Solpon Lodro Sherab in a bus. The latter holds the Black Crown box on his lap. SHAMBHALA ARCHIVES

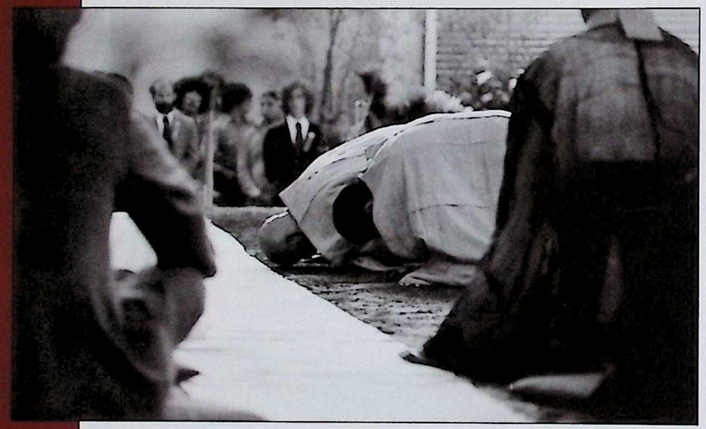
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. With Richard Baker Roshi at the San Francisco Zen Center. SHAMBHALA ARCHIVES

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. At San Francisco Zen Center. Left to right: Kwong Roshi, Richard Baker Roshi and Tsultrim Namgyal (standing). SHAMBHALA ARCHIVES



SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Bowing before the Buddha. SHAMBHALA ARCHIVES

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Black Crown ceremony conferred in the Fort Mason section of the city. SHAMBHALA ARCHIVES



SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Attendants bow to the Gyalwang Karmapa on the throne before offering mandala. SHAMBHALA ARCHIVES

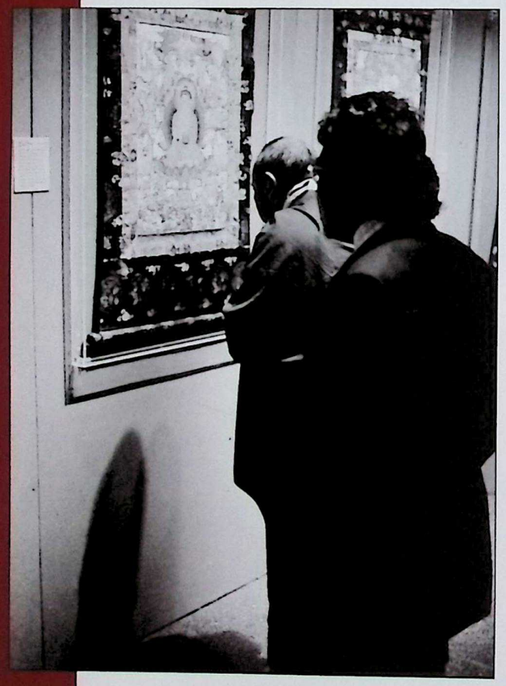
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. An initial mandala offering is made to request the privilege of witnessing the Black Crown ceremony. Those seated in foreground have the blessed strings and paper envelopes with Dharma medicine that were traditionally given to Black Crown ceremony sponsors. THARPA CHOTRON

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. After the ceremony, the Gyalwang Karmapa grants blessing to Kwong Roshi, an important disciple of the Zen master D.T. Suzuki. SHAMBHALA ARCHIVES

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Blessing Westerners after the ceremony. SHAMBHALA ARCHIVES

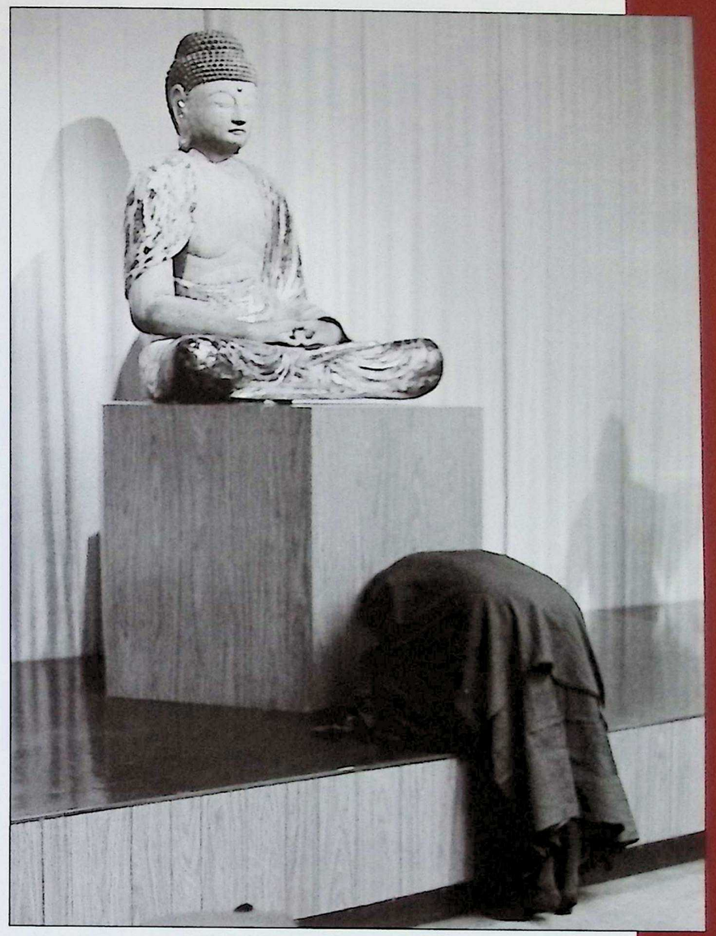
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Thousands attended the Black Crown ceremony, which was held in a vast hangar-like structure in Fort Mason. THARPA CHOTRON

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Visiting the de Young Museum, with its extensive collection of European and American, African, pre-Columbian, Asian and Pacific art – as well as a collection of Tibetan art. SHAMBHALA ARCHIVES



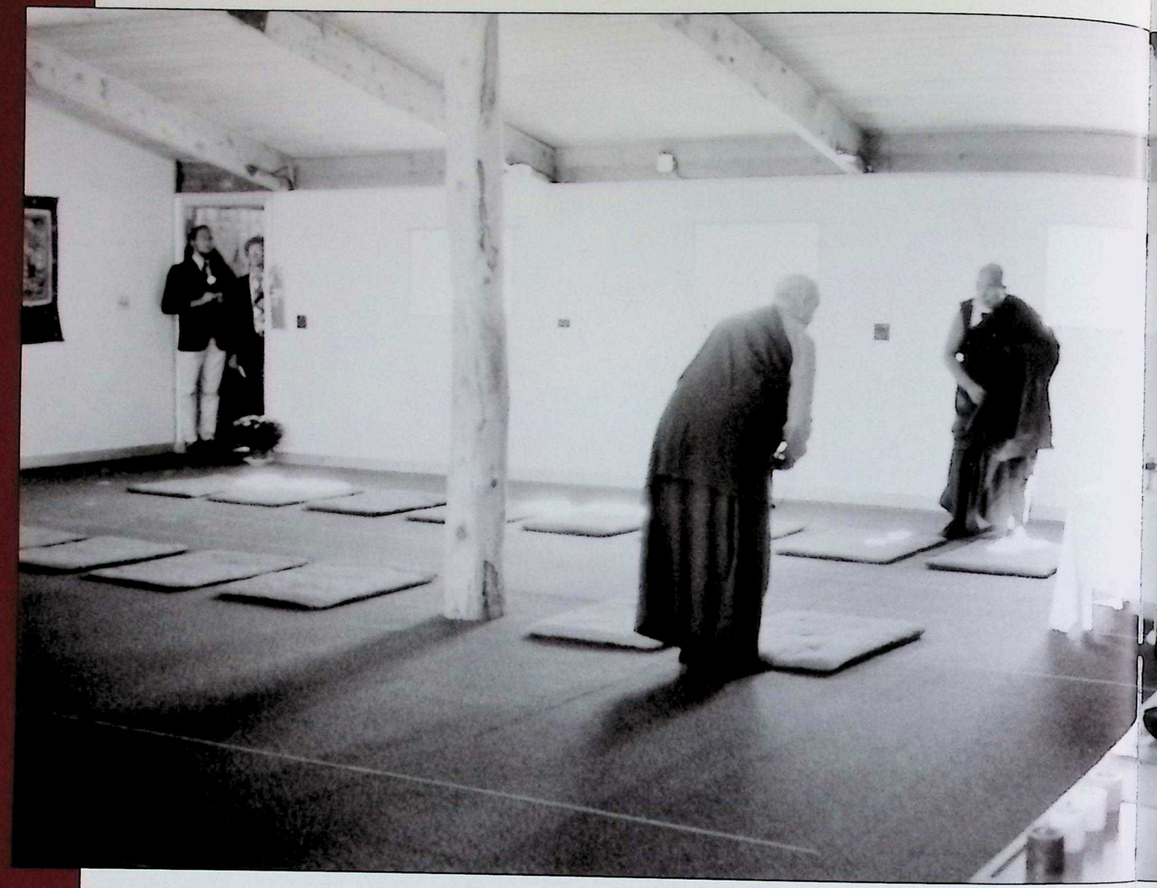
SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Taking a closer look at the details of a thangka of Buddha Shakyamuni, as Trungpa Rinpoche looks on. SARAH SADOWSKY

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Looking at a lineage-lama thangka, with Chogyam Trungpa Rinpoche and museum staff. SHAMBHALA ARCHIVES

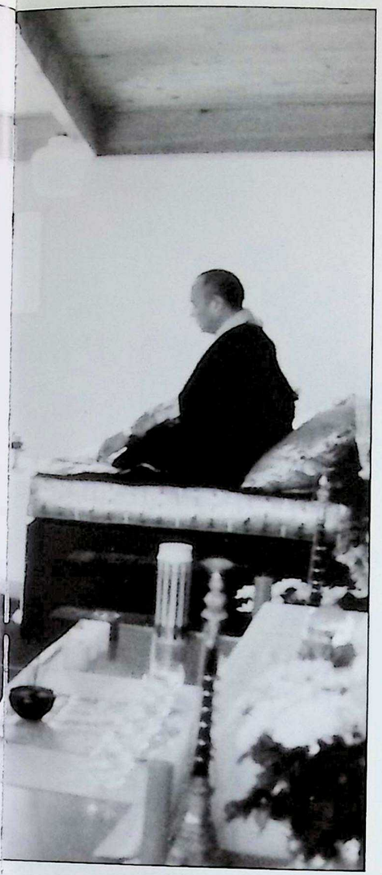


SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Placing his crown at Lord Buddha's feet. SHAMBHALA ARCHIVES

SAN FRANCISCO, CALIFORNIA. OCTOBER 1974. Viewing a statue of Dhombi Heruka in the Tibetan collection of the de Young Museum. THARPA CHOTRON



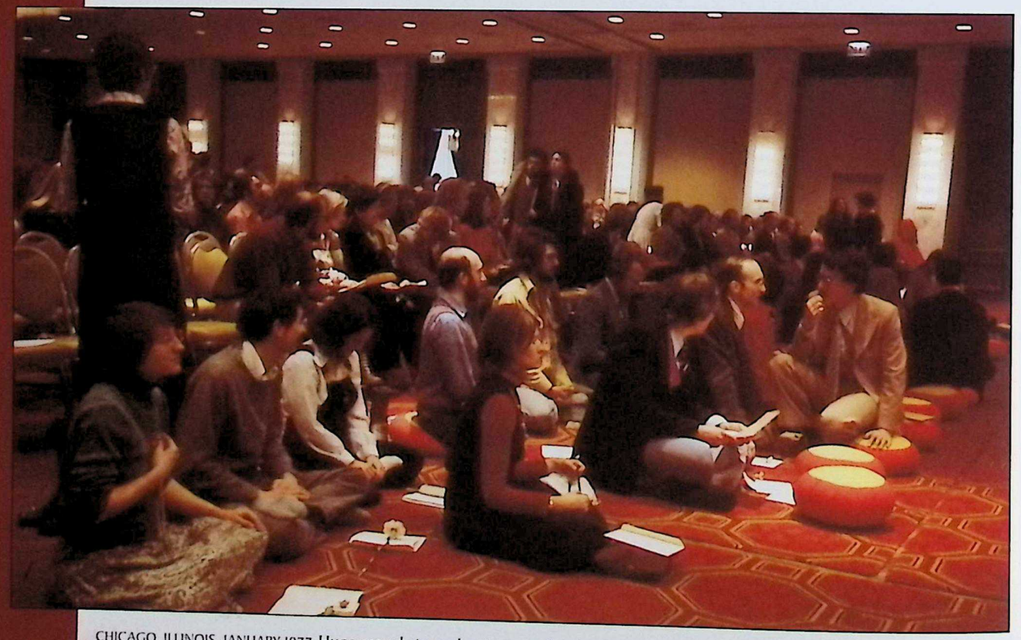
RED FEATHER LAKES, COLORADO. OCTOBER 1974. Tenga Rinpoche and Sister Palmo prepare to sit as students wait at the door to the first shrine room of the Rocky Mountain Dharma Center (now Shambhala Mountain Center). SHAMBHALA ARCHIVES



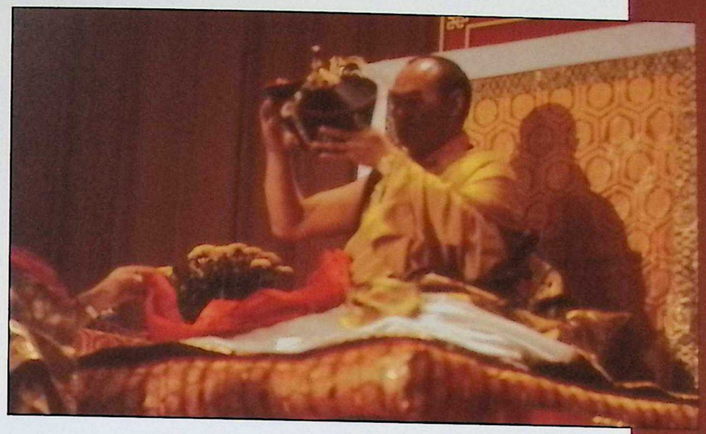
DOS RIOS, CALIFORNIA.
OCTOBER 1974.
Sanctifying the space at Padma Jong retreat center.
SHAMBHALA ARCHIVES

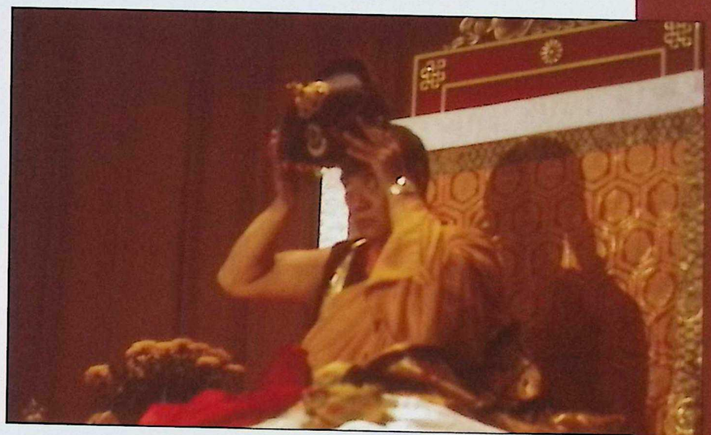
DOS RIOS, CALIFORNIA.
OCTOBER 1974.
At Padma Jong retreat center.
SHAMBHALA ARCHIVES

BOULDER, COLORADO. JANUARY 1977. Anticipation mounts as attendant Tsultrim Namgyal reaches for the brocade box containing the Black Crown. BLAIR HANSEN



CHICAGO, ILLINOIS. JANUARY 1977. Huge crowds turned out to see the Gyalwang Karmapa as he moved across the continent. This Black Crown ceremony held at the Continental Plaza Hotel made the front page of the *Chicago Tribune*. SHAMBHALA ARCHIVES

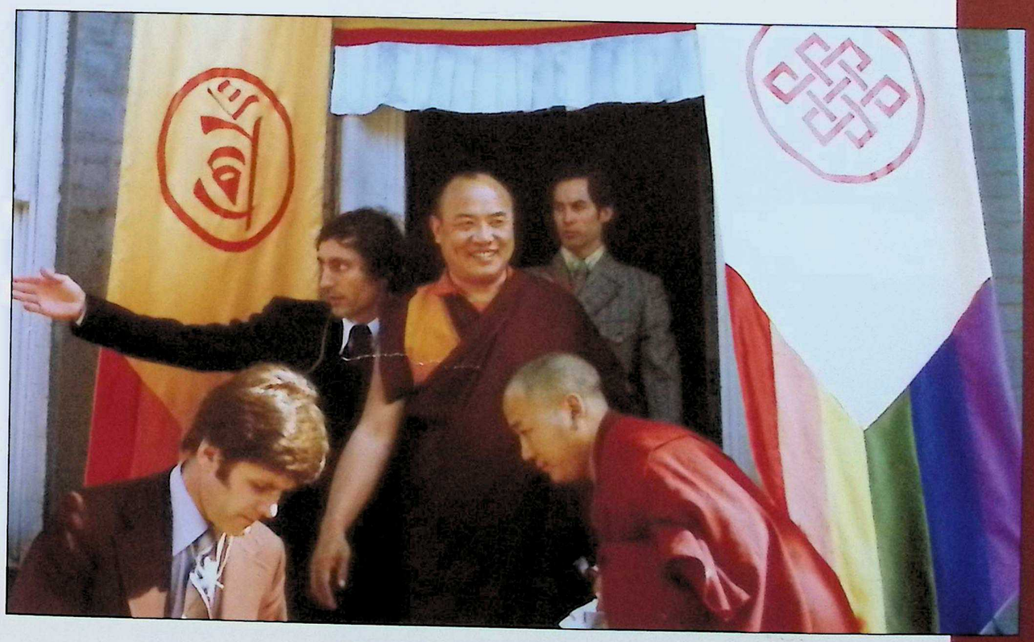




THIS PAGE: LOCATION UNKNOWN. 1974.
Black Crown ceremony.
SHAMBHALA ARCHIVES

KINMOUNT, ONTARIO, CANADA, 1974. With Namgyal Rinpoche, whose Dharma Center of Canada organization invited the Gyalwang Karmapa on his first trip to North America in 1974. Namgyal Rinpoche had traveled to Rumtek in 1968, 1971 and 1972 to see the Gyalwang Karmapa – arriving as a Theravada monk and leaving in Tibetan robes. Namgyal Rinpoche also played a timely role in the spread of Tibetan Buddhist teachings in Europe, since Johnstone House, his meditation center in Scotland, would later become Kagyu Samye Ling. On his 1974 visit, the Gyalwang Karmapa visited two of Namgyal Rinpoche's centers in Canada: one in Kinmount and the other in Toronto. At those centers, the Gyalwang Karmapa selected and blessed a site for a planned Kagyu monastery, consecrated a Milarepa stupa, gave empowerments and a Black Crown ceremony and conferred shramanerika vows. Immediately after the Gyalwang Karmapa's departure, Namgyal Rinpoche led many of his students in a monthlong retreat. PETER DEUTSCH

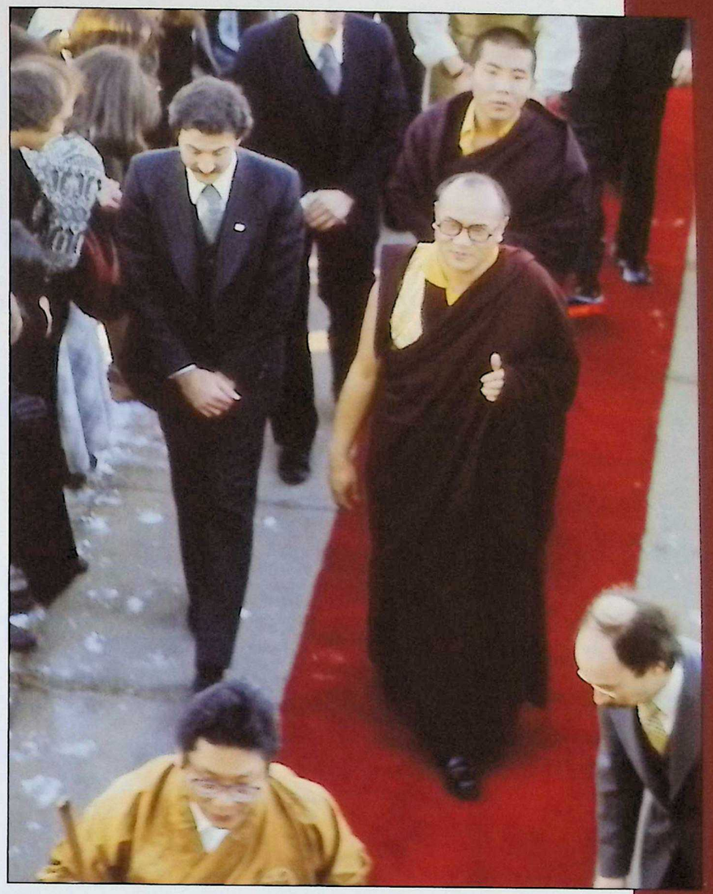
VANCOUVER, BRITISH COLUMBIA, CANADA, 1974. The 1st Kalu Rinpoche and his monks waiting to receive the Gyalwang Karmapa at Rinpoche's center, Kunkhyap Choling. SHAMBHALA ARCHIVES



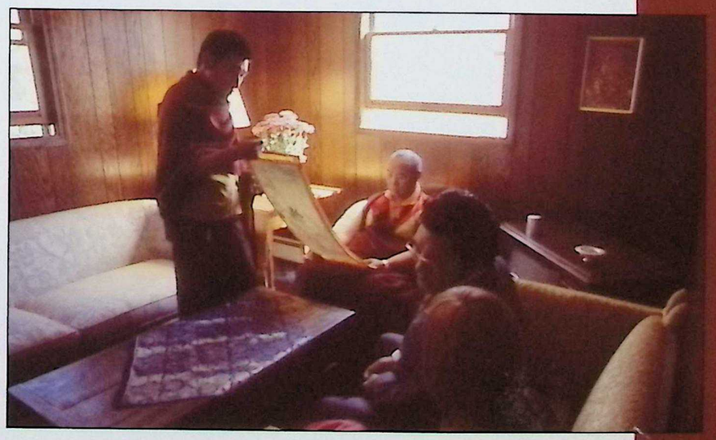
TORONTO, CANADA (LIKELY), 1977. Joyful coming and joyful going. HELMFRIED MULLER

CHICAGO, ILLINOIS. JANUARY 1977. Even the most workaday spaces are transformed into spaces suited to the glorious head of the Karma Kamtsang lineage. SHAMBHALA ARCHIVES

BOULDER, COLORADO. OCTOBER 1974. A room in Trungpa Rinpoche's personal residence, wrapped in Japanese silks, provides a backdrop for a regal meal. SHAMBHALA ARCHIVES

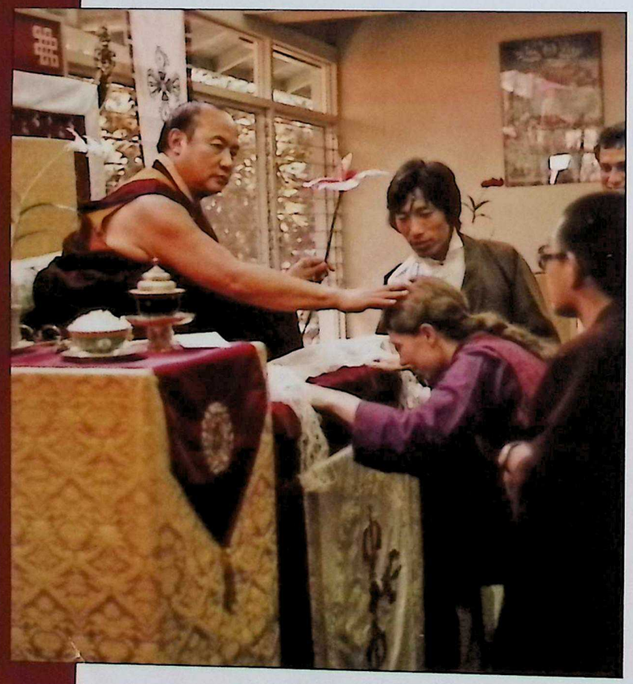


BOULDER, COLORADO. JANUARY 1977. The red carpet is rolled out as the Gyalwang Karmapa arrives at Naropa Institute, with Chogyam Trungpa Rinpoche and his regent Ösel Tenzin receiving him. SHAMBHALA ARCHIVES

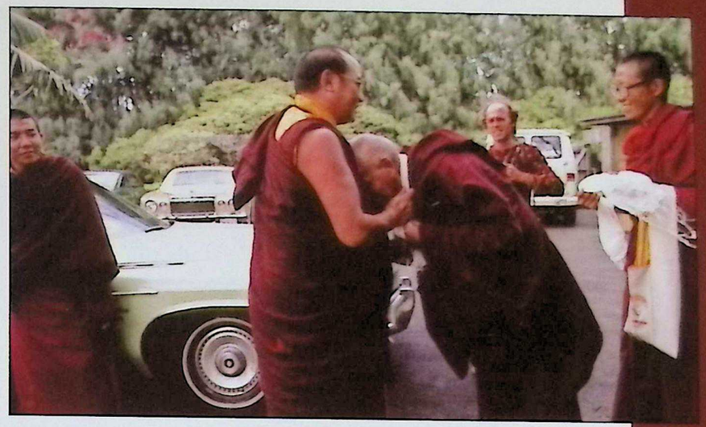


NEW YORK CITY. 1974. The Gyalwang Karmapa, whose interest in Buddhist art was keen, takes a close look at a thangka. Chogyam Trungpa Rinpoche and his wife Diana Mukpo sit on the couch nearby. SHAMBHALA ARCHIVES

OAHU, HAWAII. NOVEMBER 1976. The Gyalwang Karmapa commenced his second trip to North America with a stop in Hawaii. Here, far from the land-locked roof of the world, he and his entourage enjoy a day at sea level, on Makapuu Beach on the eastern shore of Oahu. HAL LUM PHOTOGRAPHY



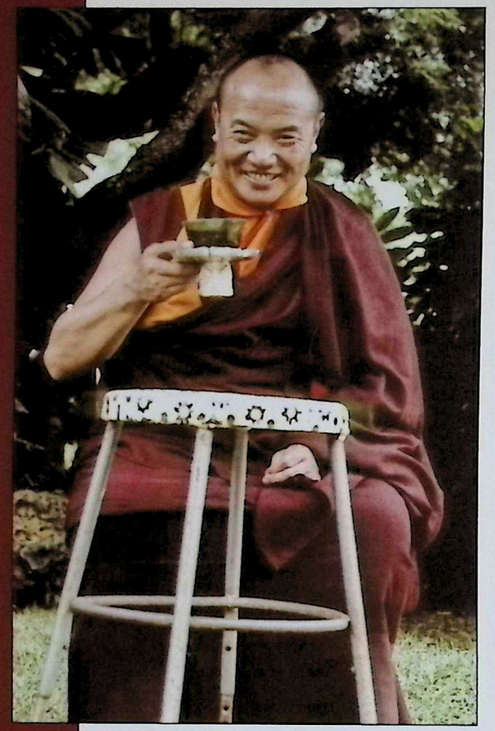
HONOLULU, HAWAII. NOVEMBER 1976. Offering his blessing to Patricia Caalaman, who would ordain the following year as a Buddhist nun by the name of Karma Lekshe Tsomo. She later became one of the very first Western women to receive bhikshuni vows.
HAL LUM PHOTOGRAPHY



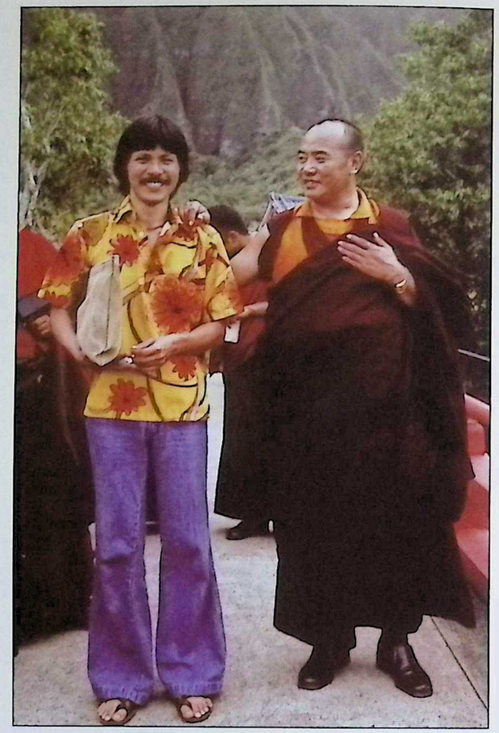
HONOLULU, HAWAII. NOVEMBER 1976. Nechung Rinpoche, Thubten Kunchok, chief lama of the seat of the State Oracle of Tibet, offers a khata to the Gyalwang Karmapa upon his arrival at Situ Rimay Chuling Meditation Center. Also present were the 3rd Jamgon Kongtrul Rinpoche (l) and Nechung Rinpoche's translator Paljor (r).
HAL LUM PHOTOGRAPHY

KANEOHE, OAHU, HAWAII. NOVEMBER 1976. Moments after this photo was taken at Valley of the Temples (a memorial park with commercial mortuary facilities) the Gyalwang Karmapa appeared troubled and strode past a rope barrier to enter a hallway that had been obstructed from view. There he found rows of urns with ashes of the deceased that had evidently not been properly blessed. He did prayers on the spot and then continued his tour of the facility without further comment.
HAL LUM PHOTOGRAPHY

KANEOHE, OAHU, HAWAII. NOVEMBER 1976. With the 3rd Jamgon Kongtrul Rinpoche at the Valley of the Temples.
HAL LUM PHOTOGRAPHY

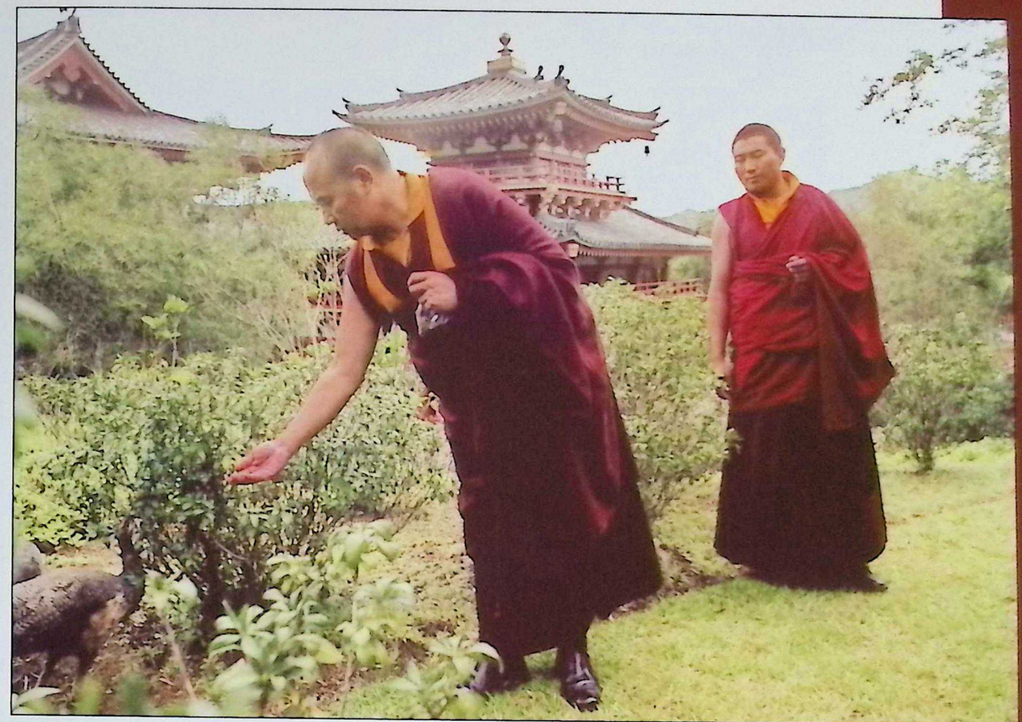


KANEOHE, OAHU, HAWAII. NOVEMBER 1976. In the garden at Valley of the Temples. HAL LUM PHOTOGRAPHY

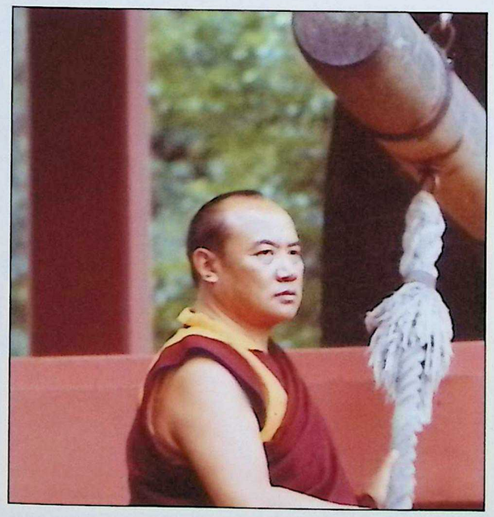


KANEOHE, OAHU, HAWAII. NOVEMBER 1976. With Les (Tashi) Usui, one of the principal organizers of the Gyalwang Karmapa's trip to Hawaii. HAL LUM PHOTOGRAPHY

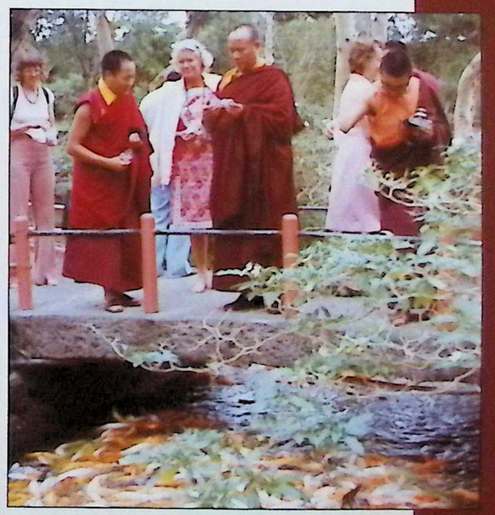
HONOLULU, HAWAII. NOVEMBER 1976. Chanting prayers in Situ Rimay Chuling with (l to r) Chopon Gyaltsen Losang, Tsultrim Namgyal, Solpon Lodro Sherab, Umze Thupten Zangpo, Bardor Rinpoche, Tenzin Chonyi, the 3rd Jamgon Kongtrul Rinpoche and the Gyalwang Karmapa. HAL LUM PHOTOGRAPHY



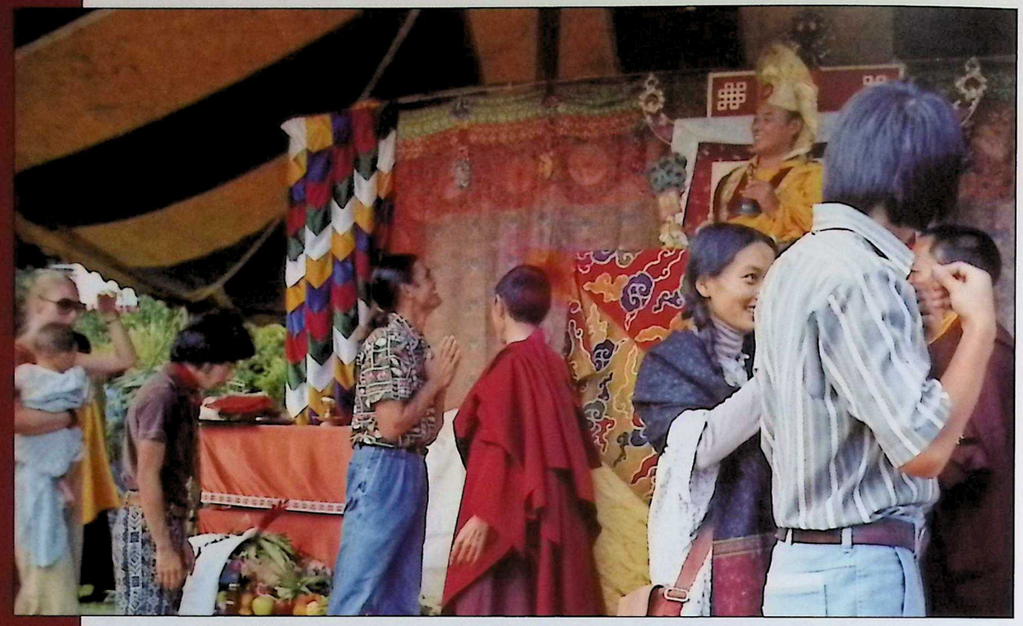
KANEOHE, OAHU, HAWAII. NOVEMBER 1976. Connecting with the peacocks at Valley of the Temples. HAL LUM PHOTOGRAPHY



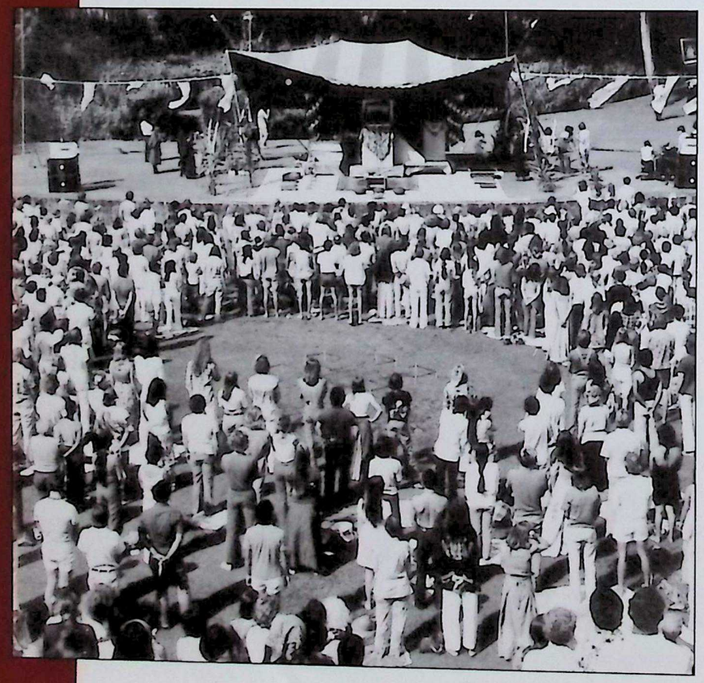
KANEOHE, OAHU, HAWAII. NOVEMBER 1976. Ringing the bell at Valley of the Temples. KTD ARCHIVES



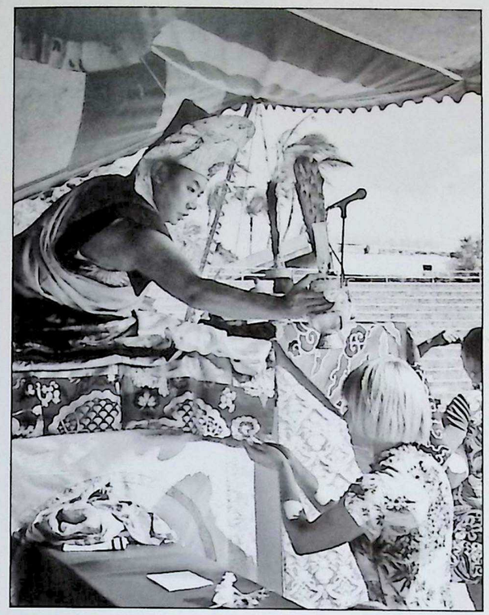
KANEOHE, OAHU, HAWAII. NOVEMBER 1976. Feeding koi at Valley of the Temples. KTD ARCHIVES



HONOLULU, OAHU, HAWAII. NOVEMBER 1976. First Black Crown ceremony ever to be held in Hawaii. HAL LUM PHOTOGRAPHY



HONOLULU, OAHU, HAWAII. NOVEMBER 1976. Local papers reported that around a thousand people attended the Black Crown ceremony held in the Andrews Amphitheater on the University of Hawaii's Manoa campus, sponsored by Situ Rimay Chuling Meditation Center. COURTESY OF LES (TASHI) USUI

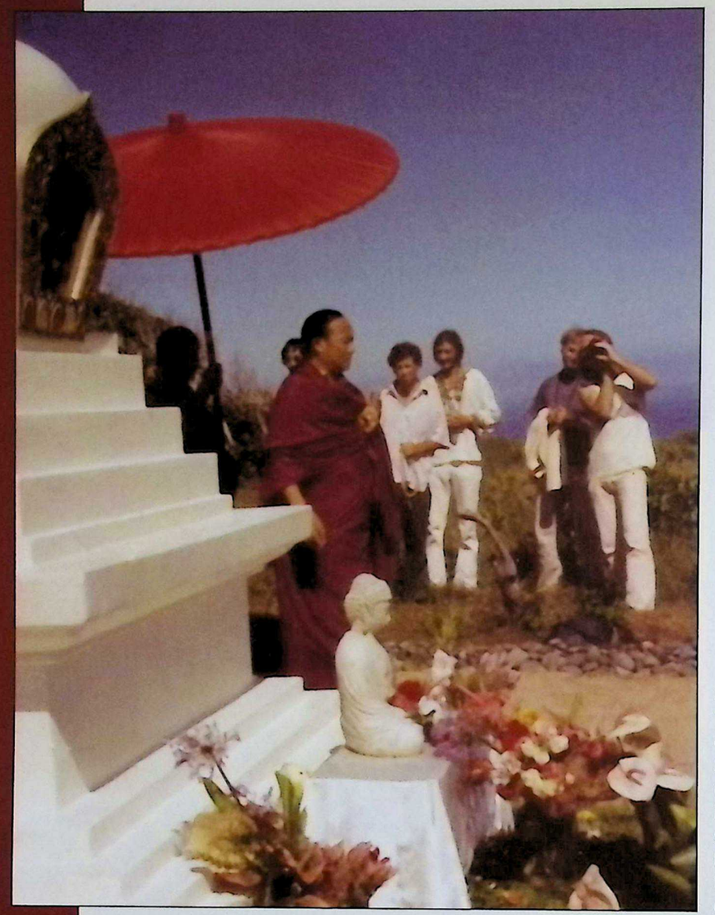


HONOLULU, OAHU, HAWAII. NOVEMBER 1976. A student, Suzanne Wolfe, receives a blessing following the Black Crown ceremony at the University of Hawaii. HAL LUM PHOTOGRAPHY

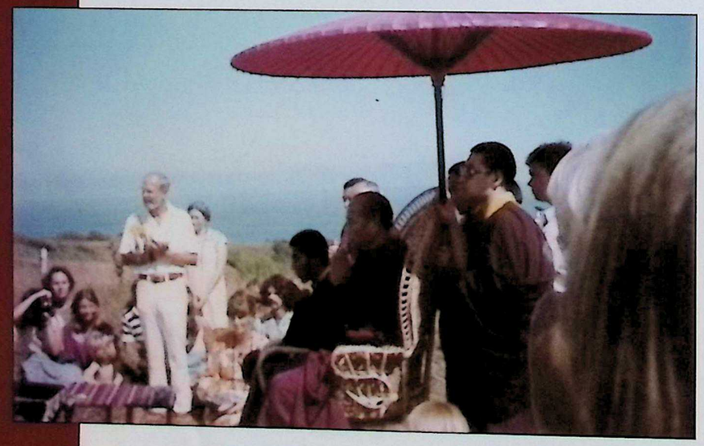
HONOLULU, OAHU, HAWAII. NOVEMBER 1976. After the Black Crown ceremony. COURTESY OF LES (TASHI) USUI

CAPTION: HONOLULU, OAHU, HAWAII. NOVEMBER 1976. Tibetan long horns and microphone stands mingle on the stage as Umze Thubten Zangpo leads the chanting and Tenzin Chonyi stands ready to assist during the Black Crown ceremony. COURTESY OF LES (TASHI) USUI

HONOLULU, OAHU, HAWAII. NOVEMBER 1976. Nechung Rinpoche (back to camera) sits on the stage opposite Phuntsok, Tenzin Chonyi and Umze Thubten Zangpo who chant prayers. At back, curious passersby peer in from outside the fence. COURTESY OF LES (TASHI) USUI

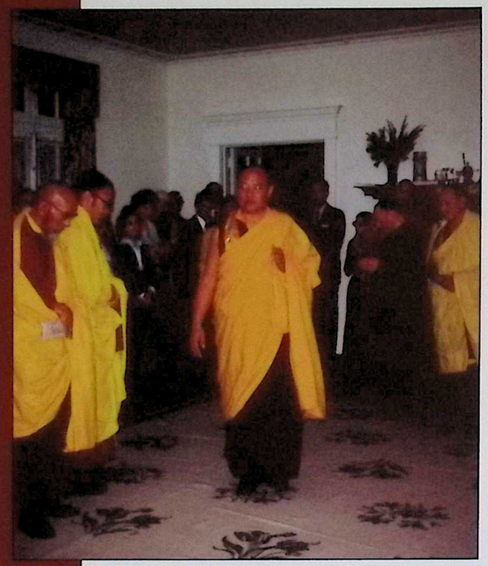


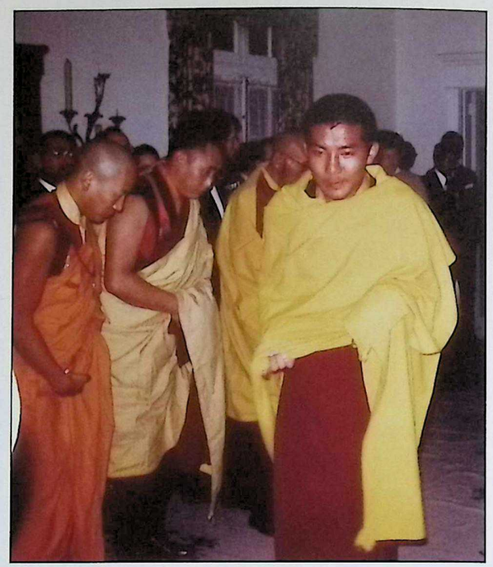
MAUI, HAWAII. NOVEMBER 1976. The Gyalwang Karmapa consecrates the Maui Huelo Stupa, among the earliest to be formally consecrated in North America. The stupa remains an important focal point for the Maui Buddhist community.
COURTESY OF LES (TASHI) USUI



MAUI, HAWAII. NOVEMBER 1976. Consecrating the stupa.
HUELO STUPA ORGANIZATION

MAUI, HAWAII. NOVEMBER 1976. With peacocks, in a park at the former site of the Maui Dharma Center. KARMAPA PICTURE PROJECT



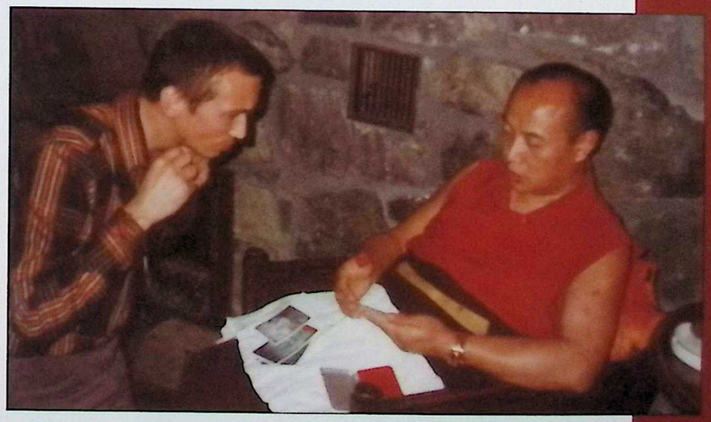


PORT JEFFERSON, NY. NOVEMBER 1976. LEFT TO RIGHT: The Dharma King enters the room in Bodhi House, the home of Dr. Shen, at the start of his second trip to the continental United States. Wearing saffron-colored Dharma robes are Umze Thubten Zangpo, Karma Thinley Rinpoche (l) and Khenpo Karthar Rinpoche. ~ Following in his footsteps, the 3rd Jamgon Kongtrul Rinpoche embarks on his first trip to the West. KTD ARCHIVES

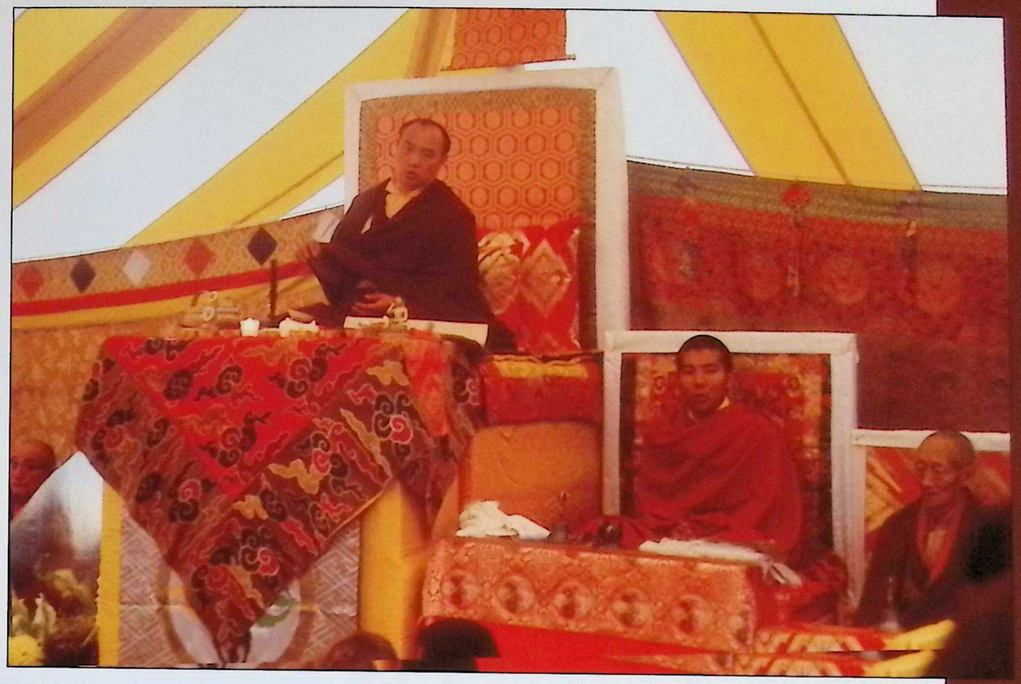
PORT JEFFERSON, NY. NOVEMBER 1976. LEFT TO RIGHT: Gathered in front of a map of Putnam County, where land had just been donated for the Gyalwang Karmapa to build a major monastery, (l to r): Lama Rinchen, Barbara Pettee, Yeshe Namdak, Ward Holmes and Mary Ann Flood. ~ Dr. Shen heads the table at Bodhi House, where he and his wife had hosted the Gyalwang Karmapa on his 1974 trip as well. The generosity of Dr. and Mrs. Shen was instrumental in the establishment of the Karmapa's seat in North America. They offered the large tract of land that the 16th Karmapa would consecrate soon after this photo was taken. Back to camera with his son on his lap is Akong Tulku Rinpoche. At right, facing camera, is Michael Chender. KTD ARCHIVES

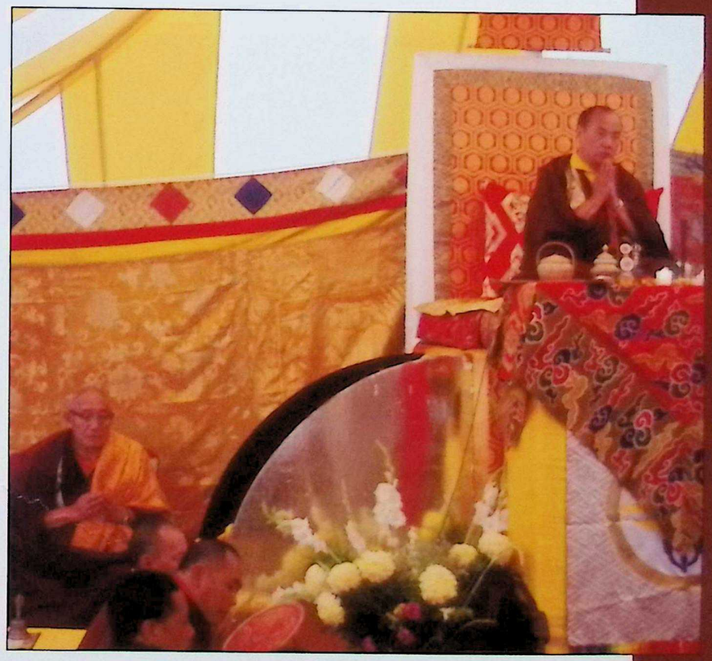
PORT JEFFERSON, NY. NOVEMBER 1976. Khenpo Karthar Rinpoche (l), Akong Tulku Rinpoche (center) and Bardor Tulku Rinpoche (r). KTD ARCHIVES

PORT JEFFERSON, NY. NOVEMBER 1976. Seated on couch (l to r) are Khenpo Karthar Rinpoche (who would become abbot of the planned monastery), Bardor Tulku Rinpoche (who would be instrumental in establishing it), Karma Thinley Rinpoche and Lama Ganga (who would also contribute to the development of the monastery). Standing at right is Jigmela. KTD ARCHIVES



PORT JEFFERSON, NY. NOVEMBER 1976. Joining the entourage at Bodhi House during the Gyalwang Karmapa's stay there was Dutch disciple Rager Ossel, for whom the Karmapa here places his thumbprint on the back of several sacred images. COURTESY OF RAGER OSSEL



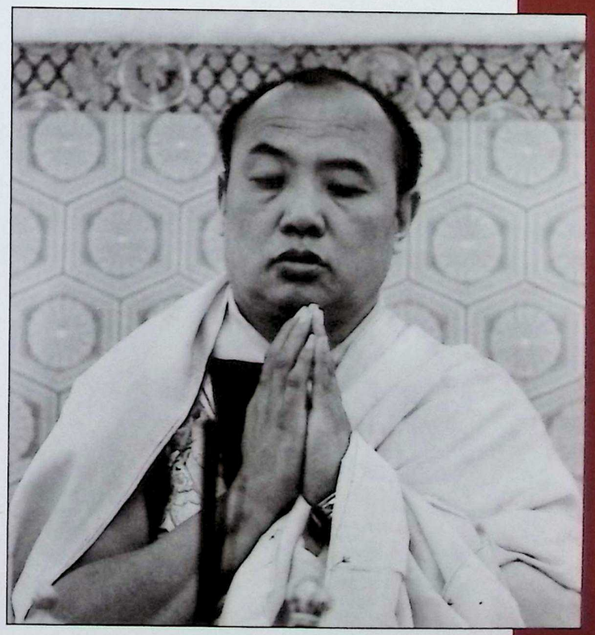


THIS PAGE: HOPEWELL JUNCTION, NY. DECEMBER 1976. Performing extensive Chakrasamvara ritual to consecrate the land. Left to right: the 3rd Dezhung Rinpoche, the Gyalwang Karmapa, the 3rd Jamgon Kongtrul Rinpoche and the 1st Kalu Rinpoche. ~ With the 3rd Dezhung Rinpoche during Chakrasamvara land consecration in Putnam County. KTD ARCHIVES

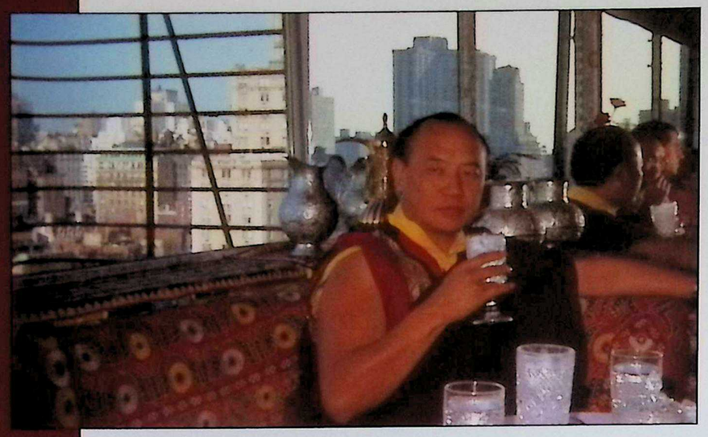
AT RIGHT: HOPEWELL JUNCTION, NY. DECEMBER 1976. During consecration. KTD ARCHIVES

LOCATION AND DATE UNKNOWN. Werner Erhard, founder of the Erhard Seminar Training (est) Foundation, had traveled to Rumtek to meet the Gyalwang Karmapa, and organized several major events to allow his large community of followers to connect with the Gyalwang Karmapa. During this second tour of the United States, thousands of est students would attend massive Black Crown ceremonies sponsored by the est Foundation in San Francisco, Los Angeles, Boston and at Avery Fisher Hall in New York City. COURTESY OF WERNER ERHARD

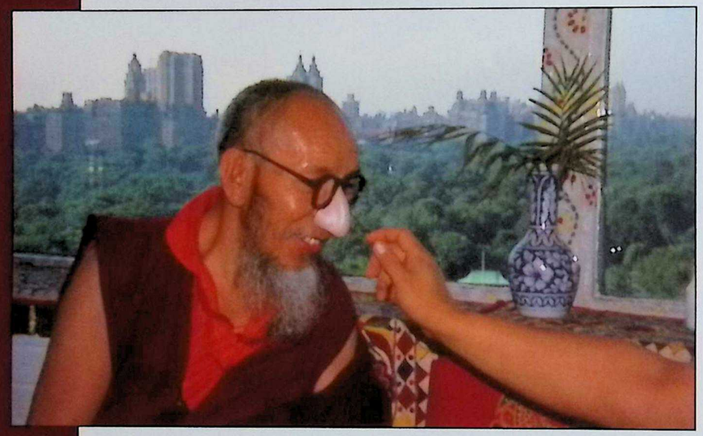
USA. 1977. On stage with Werner Erhard (back to camera) during a large gathering organized by the est Foundation. COURTESY OF WERNER ERHARD



THIS PAGE: HOPEWELL JUNCTION, NY. DECEMBER 1976. In tent at land in Putnam County offered by Dr. Shen. KTD ARCHIVES



NEW YORK CITY. 1977. During a stop for a meal in a restaurant overlooking Central Park.
KTD ARCHIVES



NEW YORK CITY. 1977. The Gyalwang Karmapa reaches for the remarkable nose of his venerable chantmaster, Umze Thubten Zangpo.
KTD ARCHIVES

NEW YORK CITY. 1977. In a restaurant overlooking Central Park (l to r): Ward Holmes, Umze Thubten Zangpo, the Gyalwang Karmapa, the 3rd Jamgon Kongtrul Rinpoche and Khenpo Karthar Rinpoche.
KTD ARCHIVES

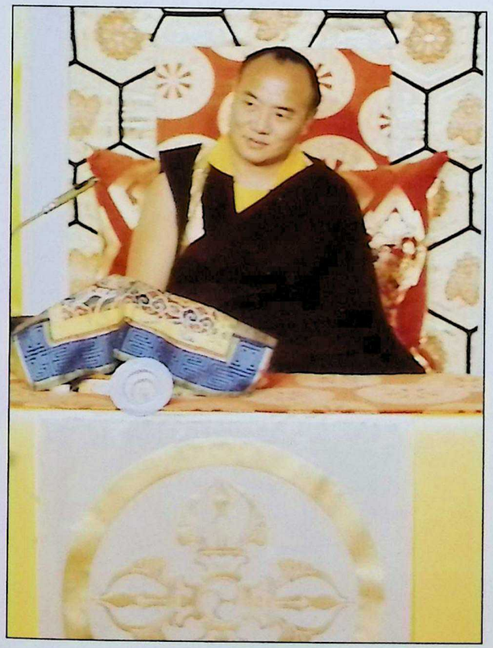
SKIES ABOVE NORTH AMERICA. 1976/1977. Brocade transforms two airplane seats for one exceptional traveler. In back are Umze Thubten Zangpo, Solpon Lodro Sherab, Fran Lewis and Barbara Pettee.
KTD ARCHIVES

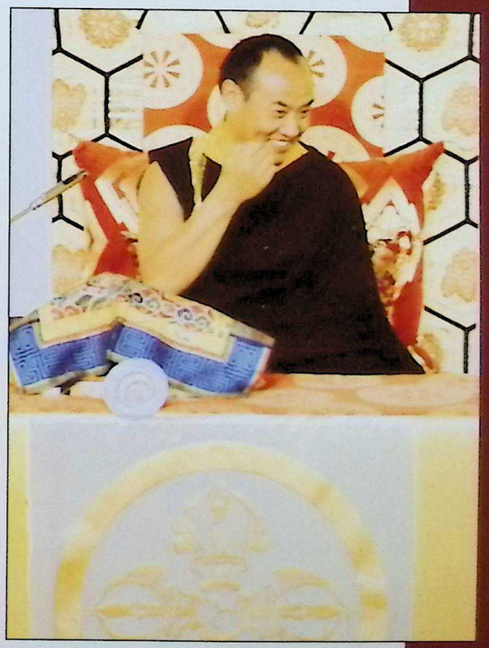
SKIES ABOVE NORTH AMERICA. 1976/1977. Enjoying an onboard beverage, as the 16th Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche fly the friendly skies. KTD ARCHIVES

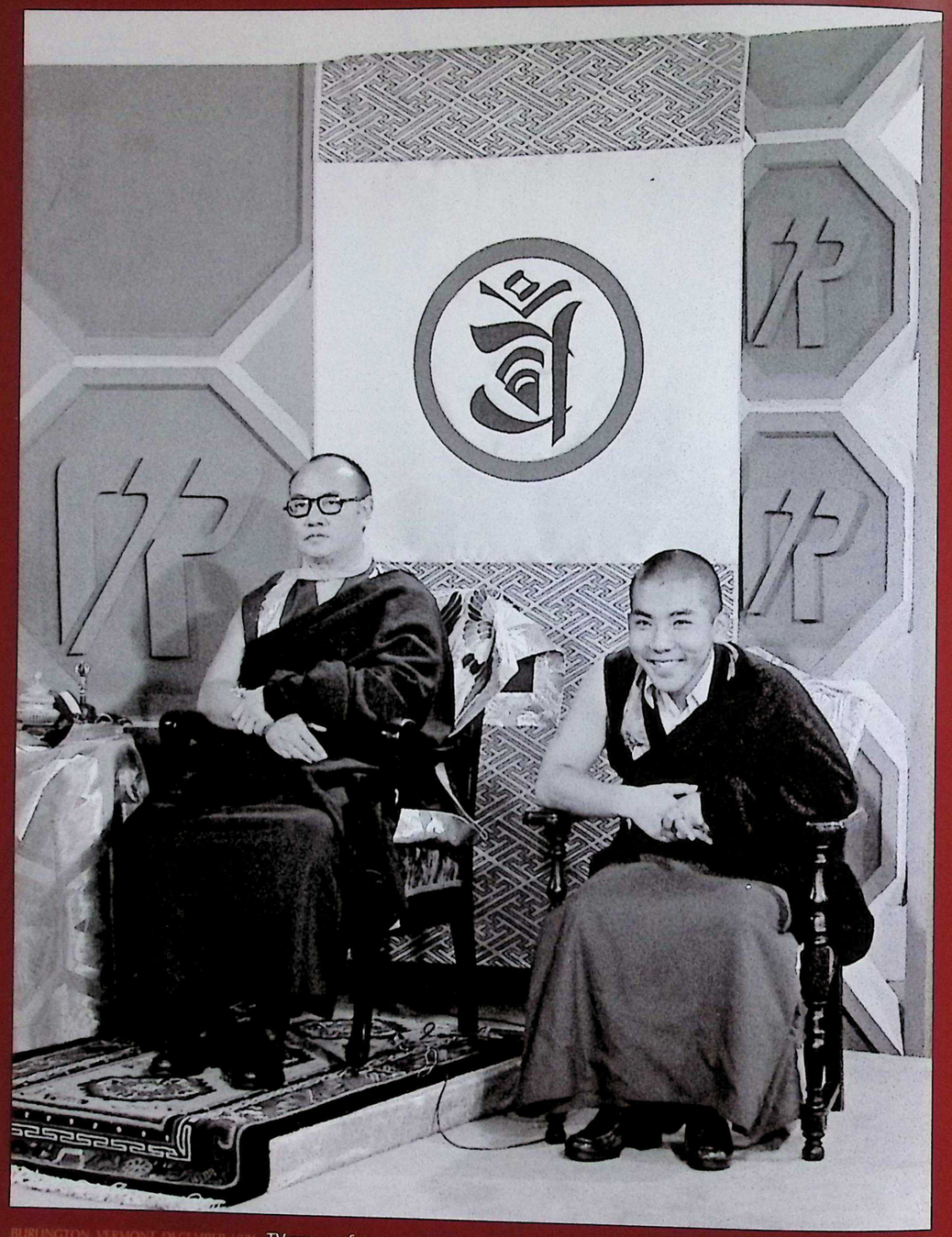
ALL PHOTOS: BOULDER, COLORADO. JANUARY 1977. The Dharma King at perfect ease during a press conference. BLAIR HANSEN

Meeting the Press

As the Gyalwang Karmapa toured the world, he often agreed to meet the press, individually for TV and print interviews or en masse during press conferences. Rick Fields describes a press conference with the Gyalwang Karmapa as follows: "Watching him, feeling his presence, I found myself unable to ask any questions. At the end of the conference, [the Karmapa] inspected a reporter's Instamatic [camera] and, laughing all the time, he shot a whole series of flashes – bam, bam, bam, bam, each one more blinding than the last. Then he returned the camera and turned, as if nothing had happened, and his hand was held out and the press conference turned into reporters coming forward, toward the large white chair with red-and-gold brocade spread over it, to receive his blessing." The Gyalwang Karmapa's replies to press questions were often arresting. Asked once what message he had for the world's politicians, he promptly replied, "I have no business with politics. All I have to say and express is *Om mani padme hum*."





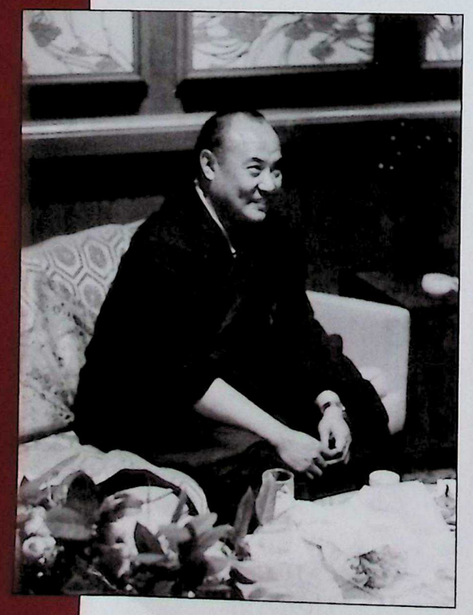


BURLINGTON, VERMONT. DECEMBER 1976. TV program featuring an interview with the Gyalwang Karmapa. The 3rd Jamgon Kongtrul Rinpoche also fielded a question. ROBERT DEL TREDICI

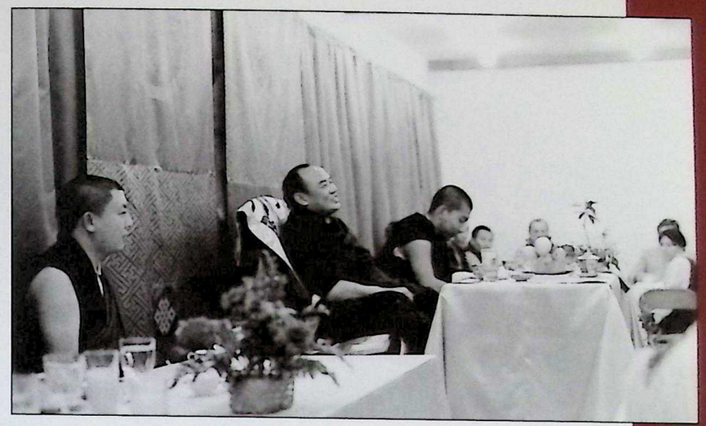
BURLINGTON, VERMONT. DECEMBER 1976. The TV program included prayers accompanied by Tibetan ritual instrumental music. Seated on the sound stage at back to perform the prayers are (l to r) Yeshe Namdak, Umze Thubten Zangpo, Tenzin Chonyi and Bardor Rinpoche. At Jamgon Kongtrul Rinpoche's feet sits Achi Tsepal, on hand to translate. ROBERT DEL TREDICI

BOULDER, COLORADO. JUNE 1980. Channel 9 TV interview. Ngodup Tsering Burkhar kneels to translate. Seated are (l to r): General Secretary Damchoe Yongdu, Dzogchen Ponlop Rinpoche, the 3rd Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa and Chogyam Trungpa Rinpoche. KARMAPA PICTURE PROJECT

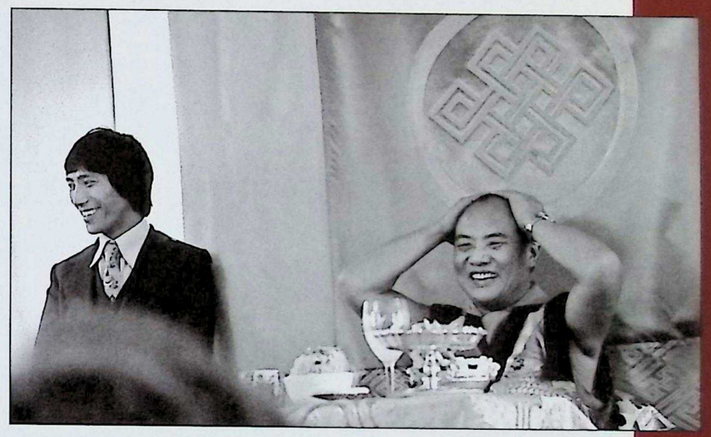
WINGDALE, NY. WINTER 1976 / 1977. A gentle breeze during a pensive meal at Maitri Center. ROBERT DEL TREDICI



SAN FRANCISCO, CALIFORNIA. OCTOBER 1974.
Mealtime in California. SHAMBHALA ARCHIVES



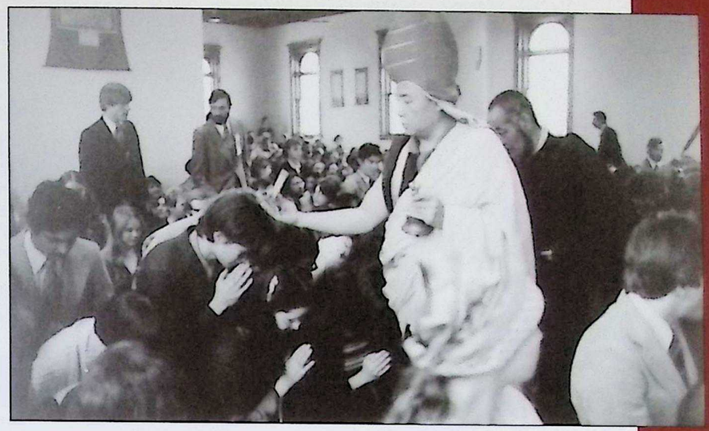
BARNET, VERMONT. 1977.
Relaxing during a banquet.
THARPA CHOTRON



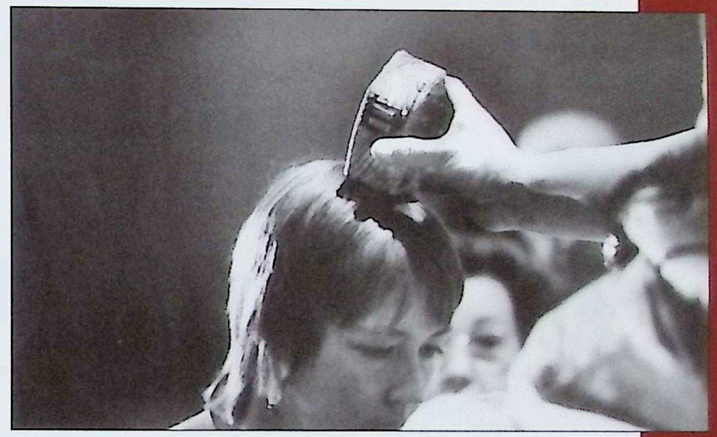
BARNET, VERMONT. SEPTEMBER 1974.
With translator Achi Tsepal at Karme Choling.
ROBERT DEL TREDICI

BARNET, VERMONT. 1977.
Banquet during visit to Karme Choling. Seated with back to wall (l to r): Phuntsok, Tenzin Chonyi, Bardor Rinpoche, Jigmela, the Gyalwang Karmapa, the 3rd Jamgon Kongtrul Rinpoche and Chogyam Trungpa Rinpoche's son Tagi.
ROBERT DEL TREDICI

RED FEATHER LAKES, COLORADO. OCTOBER 1974. At Rocky Mountain Dharma Center. SHAMBHALA ARCHIVES



BOULDER, COLORADO. JANUARY 1977. Granting blessings after Avalokiteshvara empowerment at Karma Dzong. A reporter attending the event described the Gyalwang Karmapa, followed by Jamgon Kongtrul Rinpoche, working his way through the audience, "at first in an orderly fashion, then making up some random weaving pattern of his own." In the end, however, "miraculously" he missed no one. SHAMBHALA ARCHIVES



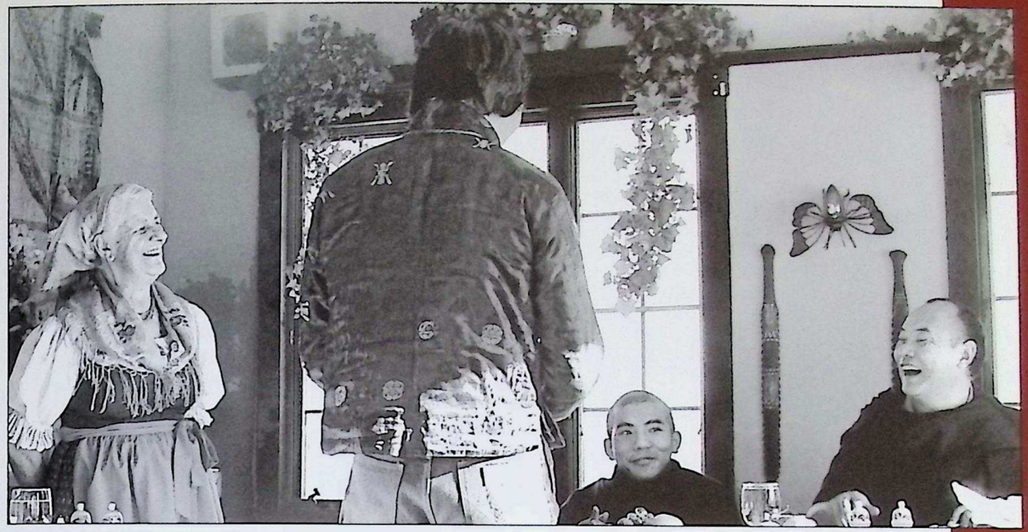
LOCATION UNKNOWN. 1974. Gail Mueller fully receives the blessing. SHAMBHALA ARCHIVES

BOULDER, COLORADO. JANUARY 1977. Granting blessings after empowerment at Karma Dzong. SHAMBHALA ARCHIVES

STOWE, VERMONT. DECEMBER 1976.
Offering prayers before meal at
home of Baroness Maria von Trapp.
ROBERT DEL TREDICI

STOWE, VERMONT. DECEMBER 1976. When this photo was taken, the Gyalwang Karmapa was seated having tea with Baroness Maria von Trapp. Few words were spoken. ROBERT DEL TREDICI

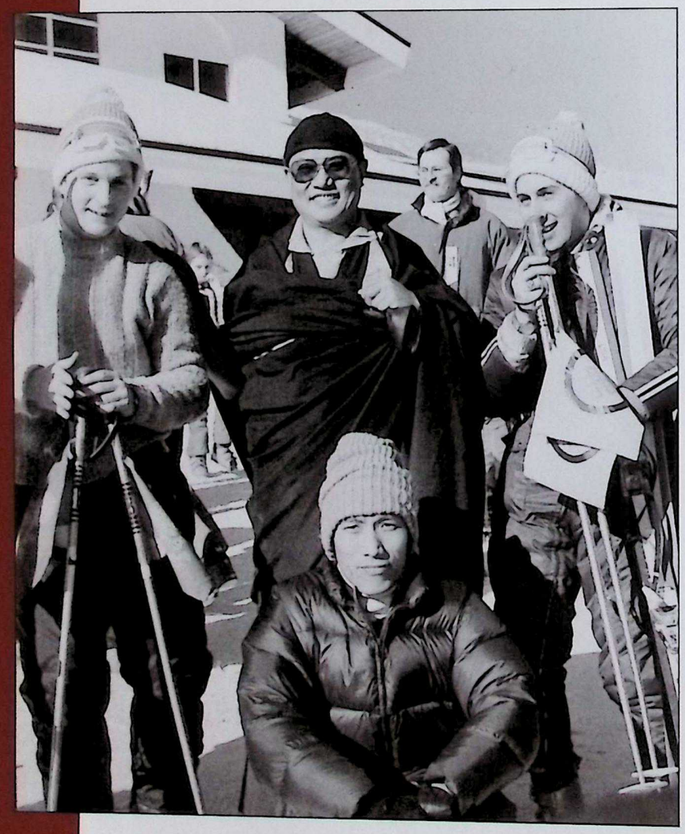
STOWE, VERMONT. DECEMBER 1976. During tea with the Baroness, the Gyalwang Karmapa appears to be making prayers. ROBERT DEL TREDICI



STOWE, VERMONT. DECEMBER 1976. The room is alive with the sound of laughter. Baroness Maria von Trapp stands at left, as the Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche dine in her home. ROBERT DEL TREDICI

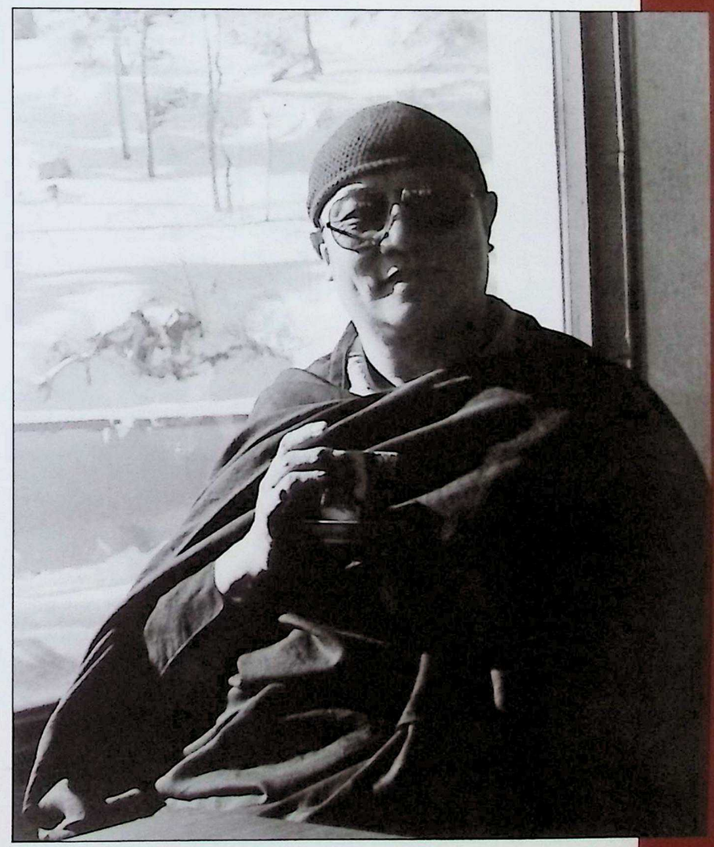
STOWE, VERMONT. DECEMBER 1976. The Gyalwang Karmapa and Jamgon Kongtrul Rinpoche are treated to a sleigh ride after lunch at the von Trapp family lodge, called Cor Meum. STOWE NEWS BUREAU PHOTO / MT. MANSFIELD COMPANY, INC.

BARNET, VERMONT. DECEMBER 1976.
During an outing from Karme Choling to offer the Gyalwang Karmapa the experience of snowmobiling, students pull the vehicle up a hill during a difficult moment, as the Gyalwang Karmapa holds Tagi, Trungpa Rinpoche's son, protectively in his lap.
ROBERT DEL TREDICI



STOWE, VERMONT. DECEMBER 1976.
As the Gyalwang Karmapa rode the ski lift back down the hill, two students – Karl Springer (r) and William McKeever (l), co-director of nearby Karme Choling – skied along below him, flying the Karmapa and Vajradhatu banners seen in Karl Springer's hands.
SHAMBHALA ARCHIVES

BARNET, VERMONT. DECEMBER 1976.
Even his translator Achi Tsepal is ready to photograph the Gyalwang Karmapa as he embarks on a snowmobile tour of the snow-covered countryside.
ROBERT DEL TREDICI

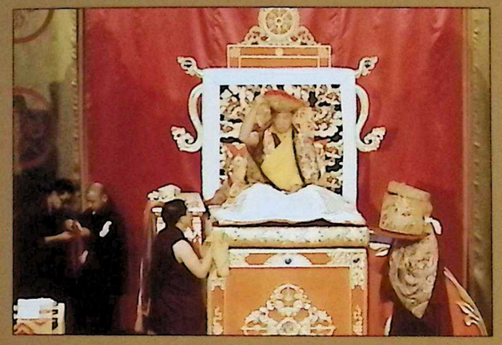


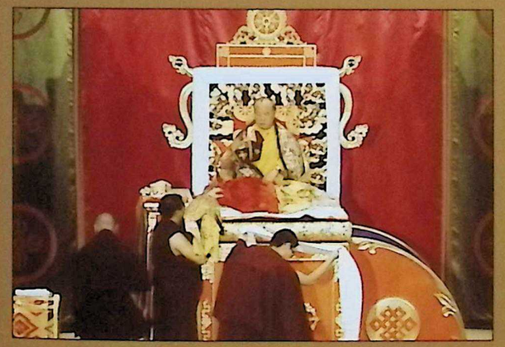
STOWE, VERMONT. 1976.
At a restaurant, during outing to Mt. Mansfield ski slopes.
M. MAKEPEACE

BOULDER, COLORADO, JANUARY 1977. One thousand people attend a Black Crown ceremony at the University of Colorado. GEORGE HOLMES

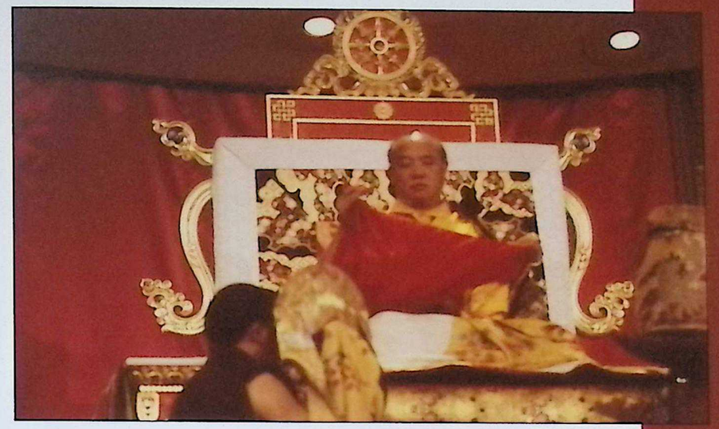
The Black Crown Ceremony

For many thousands of people, the Black Crown ceremony was the primary point of contact with the 16th Karmapa. Virtually everywhere he went – sometimes two or three times a day – the Gyalwang Karmapa assumed the boundless form of Avalokiteshvara and donned the Black Crown that Liberates When Seen. The ceremony begins with the Gyalwang Karmapa wearing the Gampopa meditation hat while monks chant, supplicating him as Dusum Khyenpa. On behalf of the audience, they offer a mandala and seven-branch prayer. In a fully awakened state, the Gyalwang Karmapa removes his hat, places the Black Crown atop his head and recites one round of the six-syllable mantra on his crystal mala. "At this time," Karma Thinley Rinpoche instructed his Canadian students: "sit perfectly straight.... All ordinary thinking should stop and one should concentrate on the Gyalwang Karmapa and unite with his mind." Many students appear to have done just that, and found the experience undeniably and often inexpressibly transformative.





BOULDER, COLORADO, JANUARY 1977. FROM TOP LEFT TO RIGHT. Offerings are made to the Gyalwang Karmapa as the enclosing scarf is unwrapped from the box containing the crown. ~ Tenzin Chonyi holds a double-dorje brocade as the remaining attendants stand at the ready. ~ The Gyalwang Karmapa removes the Gampopa hat as the lid is lifted from the box containing the crown. ~ Removing a red silk cloth that envelops the crown. ~ Preparing to don the crown. ~ Re-wrapping the crown after ceremony, in order to place it back in its box. GEORGE HOLMES



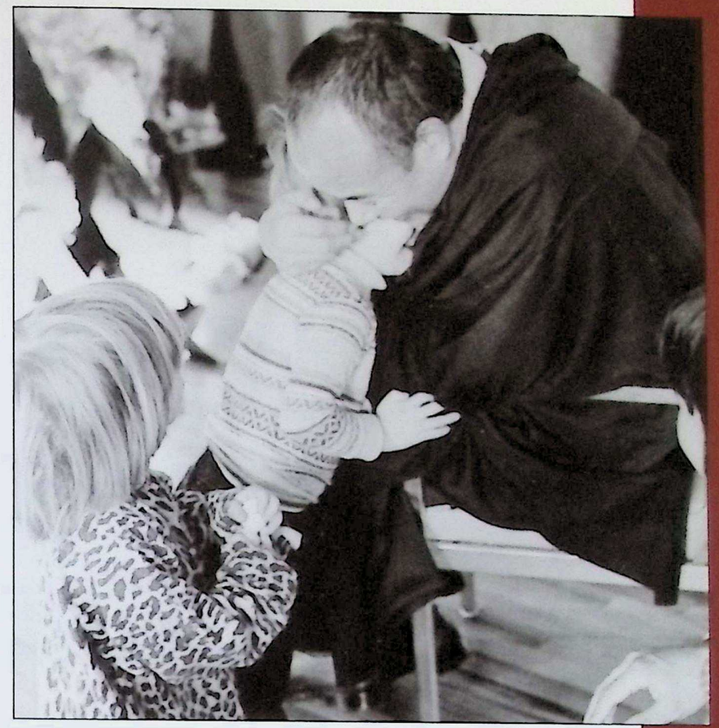
BOULDER, COLORADO. JANUARY 1977.
After the moments in which the Black Crown and its bearer are fully united, the Gyalwang Karmapa wraps it once again as his attendant holds up the Gampopa hat that he will put on next. BLAIR HANSEN

BOULDER, COLORADO. JANUARY 1977.
An attendant, Tsultrim Namgyal, prays to the Gyalwang Karmapa, while the Black Crown rests in its box behind him.
ANDREA ROTH CRAIG

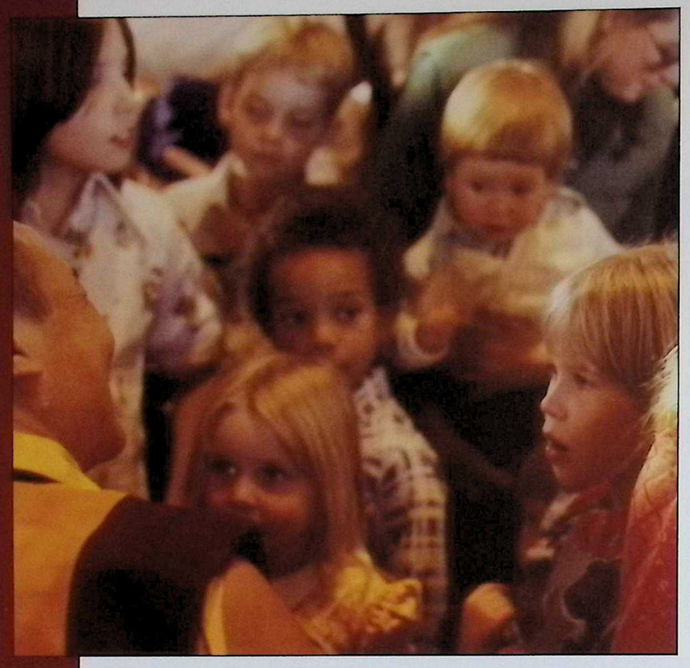
BOULDER, COLORADO. JANUARY 1977.
The lid is open to receive the crown once again. BLAIR HANSEN

AT LEFT: BOULDER, COLORADO. JANUARY 1977.
The Dharma King and his Black Crown, in the auditorium of the University of Colorado. ANDREA ROTH CRAIG

BARNET, VERMONT. SEPTEMBER 1974. Many parents were eager to ensure their children received the blessings of the Dharma. After a Black Crown ceremony in Karme Choling (crown box is visible in the foreground), one infant is lifted within the Gyalwang Karmapa's reach, while another mother (Clare Futral) carries her daughter Ariella after her blessing.
ROBERT DEL TREDICI



THIS PAGE: BOULDER, COLORADO. JANUARY 1977. The Gyalwang Karmapa frequently created special occasions to bless children. Here he does so at Karma Dzong on Spruce St.
SHAMBHALA ARCHIVES



BOULDER, COLORADO. JANUARY 1977.
Children flock to the Gyalwang Karmapa during blessing at Karma Dzong on Spruce St. ANDREA ROTH CRAIG

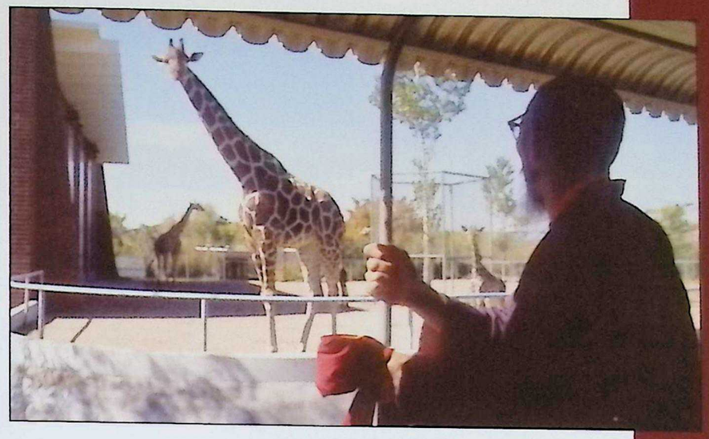
BOULDER, COLORADO. JANUARY 1977. Achi Tsepal and a joyful child during blessing. ANDREA ROTH CRAIG

BOULDER, COLORADO. JANUARY 1977.
Jamgon Kongtrul Rinpoche looks on as the Gyalwang Karmapa blesses a child.
ANDREA ROTH CRAIG

BOULDER, COLORADO. JANUARY 1977. Parents and caretakers eager for their children to connect with the Karmapa. ANDREA ROTH CRAIG

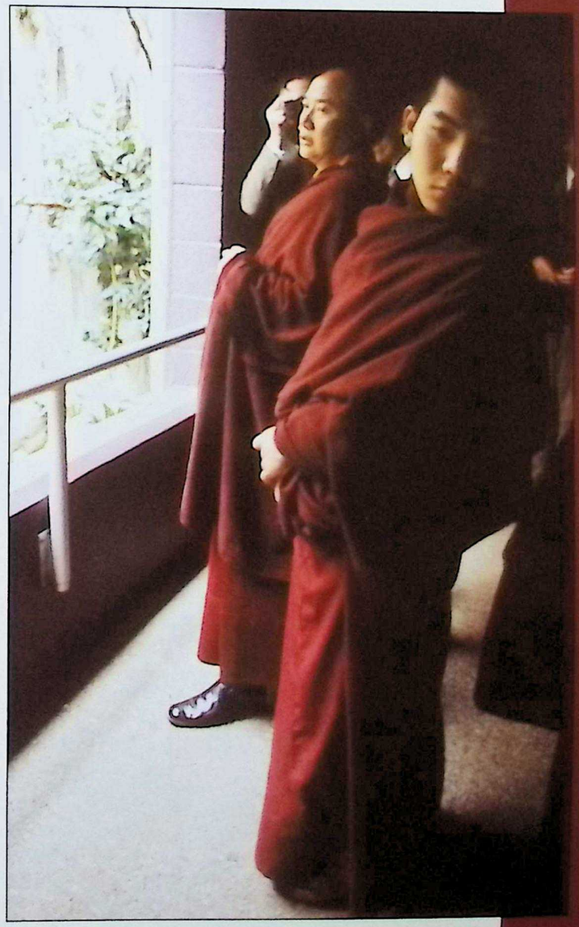
DENVER, COLORADO. OCTOBER 1974.
The Gyalwang Karmapa takes the wheel at the Denver Zoo.
SHAMBHALA ARCHIVES

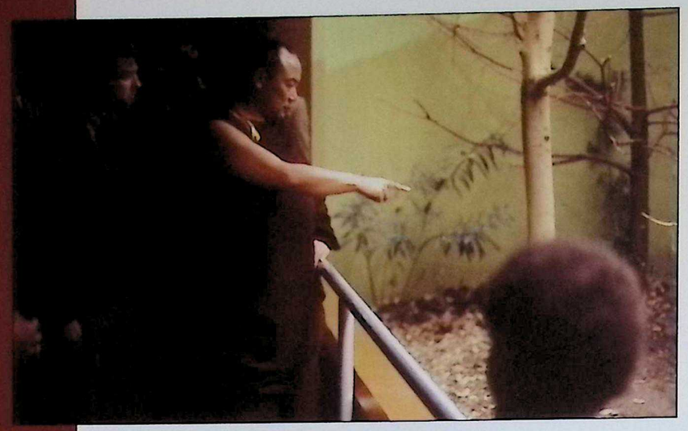
DENVER, COLORADO. OCTOBER 1974.
The Gyalwang Karmapa tours the zoo in a miniature train.
C. VAN MAANEN

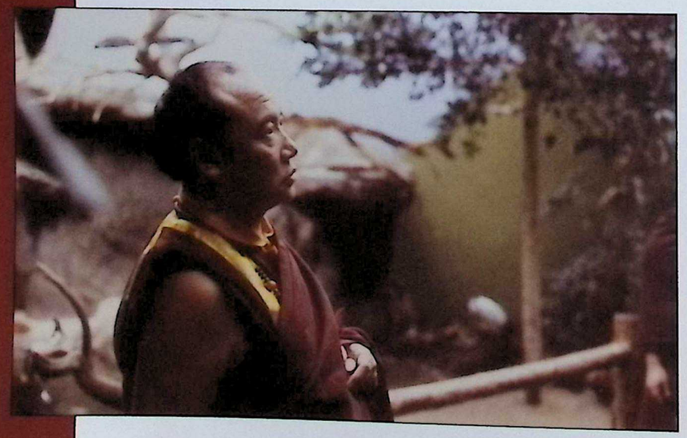


DENVER, COLORADO. OCTOBER 1974.
Umze Thubten Zangpo encounters a giraffe.
SHAMBHALA ARCHIVES

DENVER, COLORADO. JANUARY 1977. With the 3rd Jamgon Kongtrul Rinpoche in the aviary of the Denver Zoo.
ANDREA ROTH CRAIG

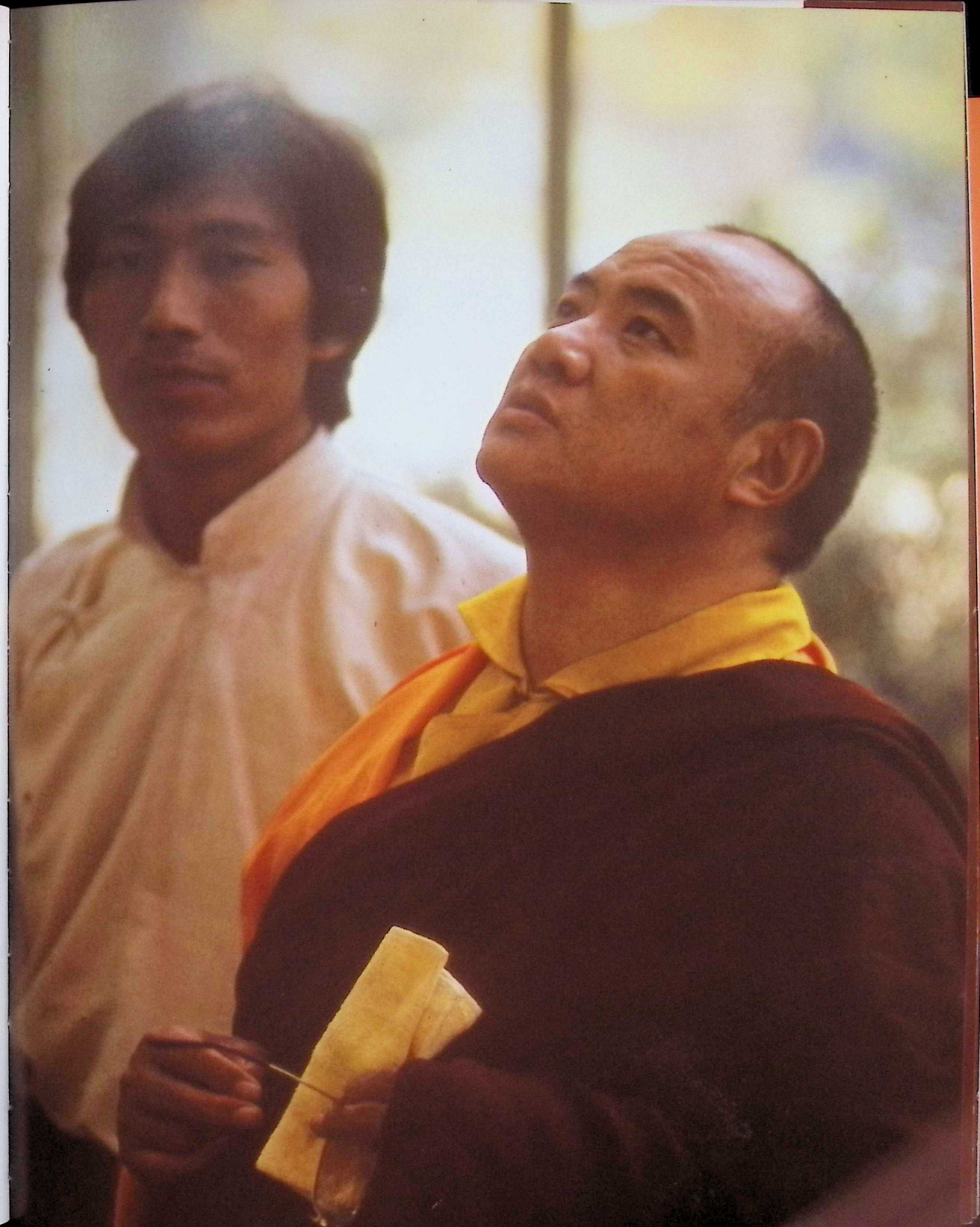




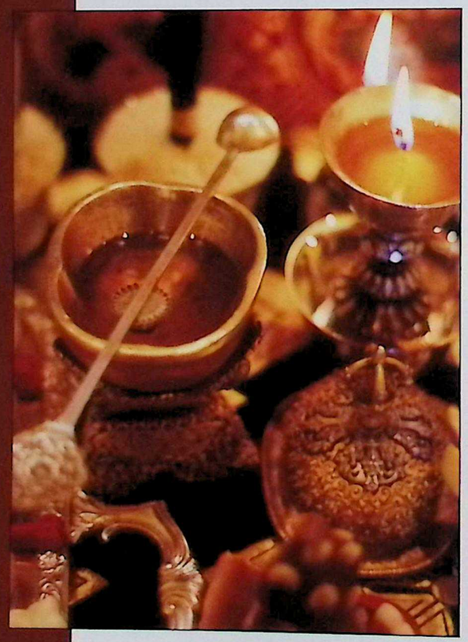


THIS PAGE: DENVER, COLORADO. JANUARY 1977. In the aviary of the Denver Zoo. GEORGE HOLMES

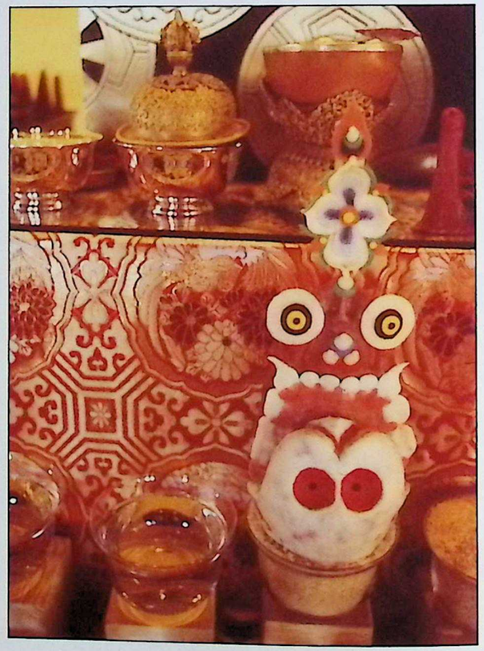
AT RIGHT: DENVER, COLORADO. OCTOBER 1974. Viewing an indoor exhibit at the zoo. C. VAN MAANEN



BOULDER, COLORADO. JANUARY 1977. Chakrasamvara sand mandala. HUDSON SHOTWELL



BOULDER, COLORADO. JANUARY 1977. Altar for Vajrayogini Puja. HUDSON SHOTWELL

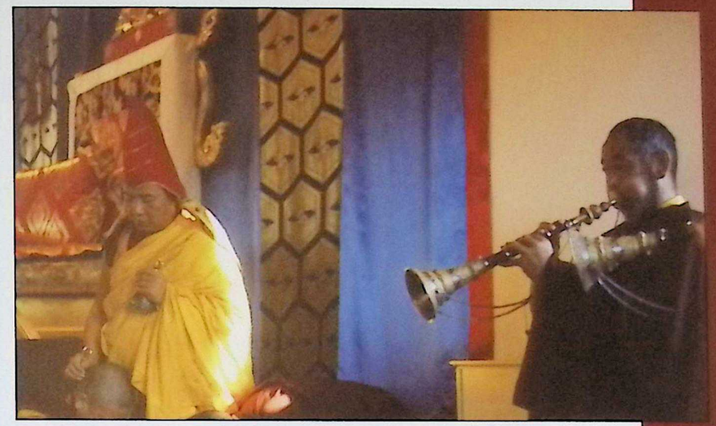


BOULDER, COLORADO. JANUARY 1977. Altar in Karma Dzong. ANDREA ROTH CRAIG

BOULDER, COLORADO. JANUARY 1977. A Buddha bowing before a buddha. Shrine room of Karma Dzong. ANDREA ROTH CRAIG

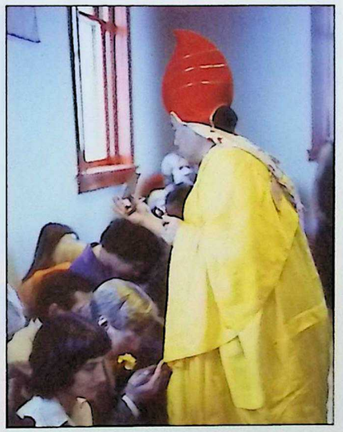
BOULDER, COLORADO. JANUARY 1977. Diana Mukpo approaches for individual blessings in shrine room of Karma Dzong. The 3rd Jamgon Kongtrul Rinpoche occupies the throne to the Gyalwang Karmapa's right, while Chogyam Trungpa Rinpoche is seated to his left. JIM CHUBB

BOULDER, COLORADO. JANUARY 1977. The Gyalwang Karmapa watches as the 3rd Jamgon Kongtrul Rinpoche blesses their driver, Steve Roth. JIM CHUBB



BOULDER, COLORADO. JANUARY 1977. Descending the throne to confer blessings as part of a Karma Pakshi empowerment. J. ELLIS

BOULDER, COLORADO. JANUARY 1977. Students lean forward to receive individual blessings during the empowerment. J. ELLIS



BOULDER, COLORADO. JANUARY 1977. LEFT TO RIGHT: Conferring individual blessings with the initiation card (*tsakali*) during an Avalokiteshvara empowerment. GEORGE HOLMES ~ Blinding sun during a Karma Pakshi empowerment. J. ELLIS

AT LEFT: BOULDER, COLORADO. JANUARY 1977. During Chakrasamvara empowerment in Karma Dzong. SHAMBHALA ARCHIVES

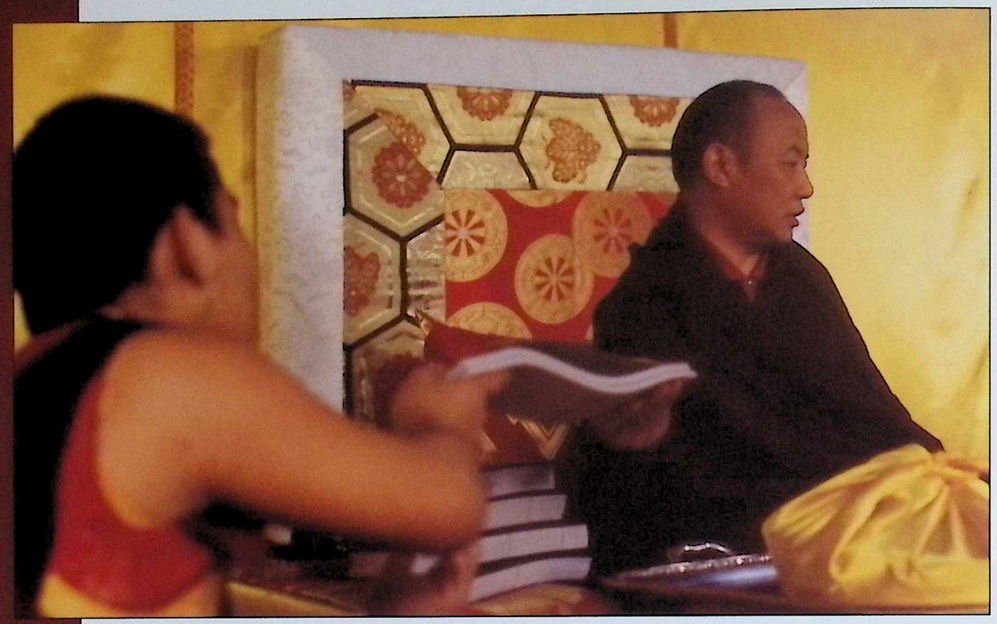
LOCATION AND DATE UNKNOWN.
Joyful airport arrival.
THARPA CHOTRON

BOULDER, COLORADO. OCTOBER 1974.
Entering Marpa House
with Jerry Granelli.
SHAMBHALA ARCHIVES

BARNET, VERMONT. 1977.
Entering Karme Choling during
second visit to North America.
ROBERT DEL TREDICI

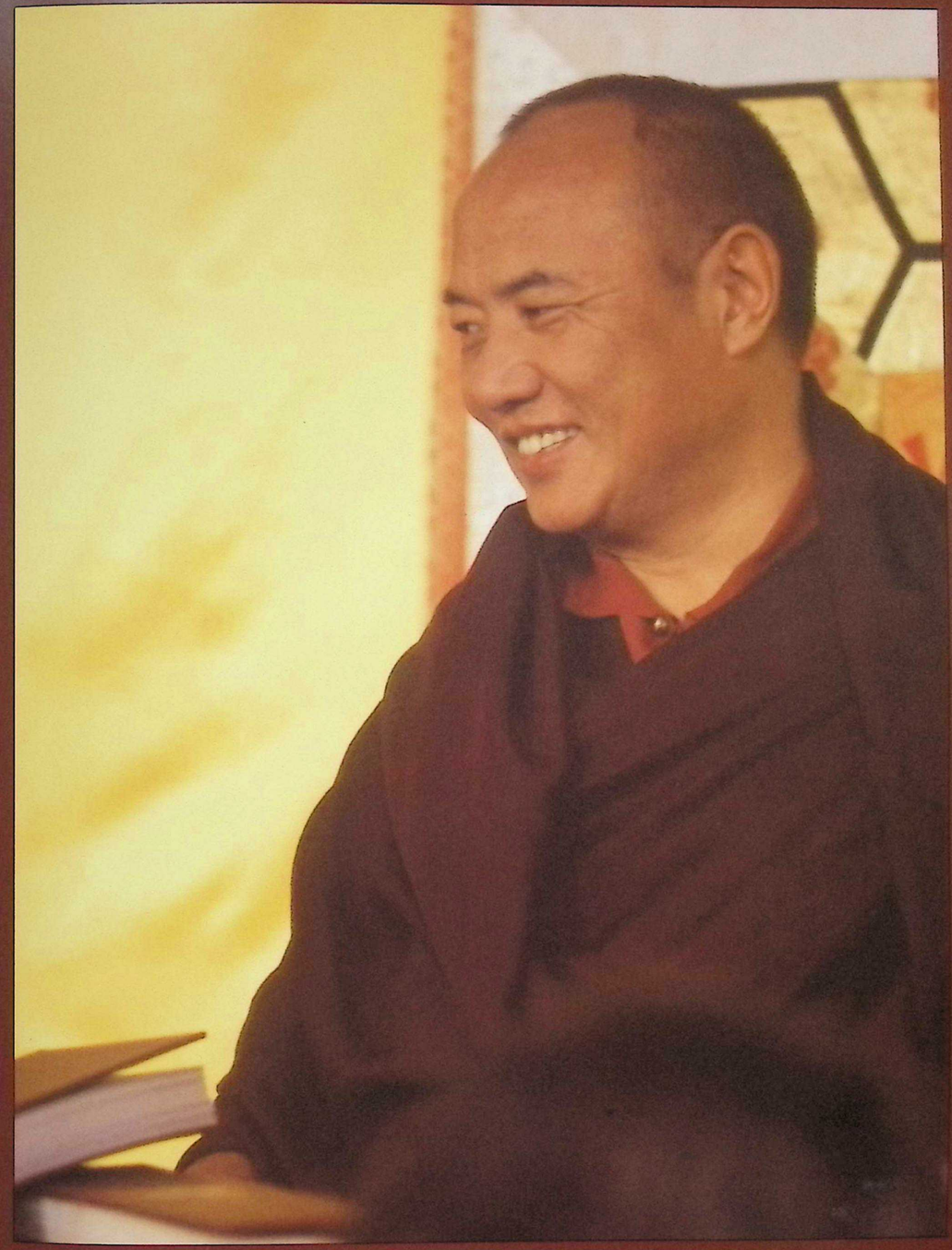
BOULDER, COLORADO. OCTOBER 1974. Like steel filings around a magnet, attendants and disciples are drawn to the Gyalwang Karmapa as he arrives at Karma Dzong. SHAMBHALA ARCHIVES

AMERICAN SOUTHWEST. 1976. When his car stopped to refuel during road trips across the United States, the Gyalwang Karmapa would often take the opportunity to explore his surroundings. SHAMBHALA ARCHIVES

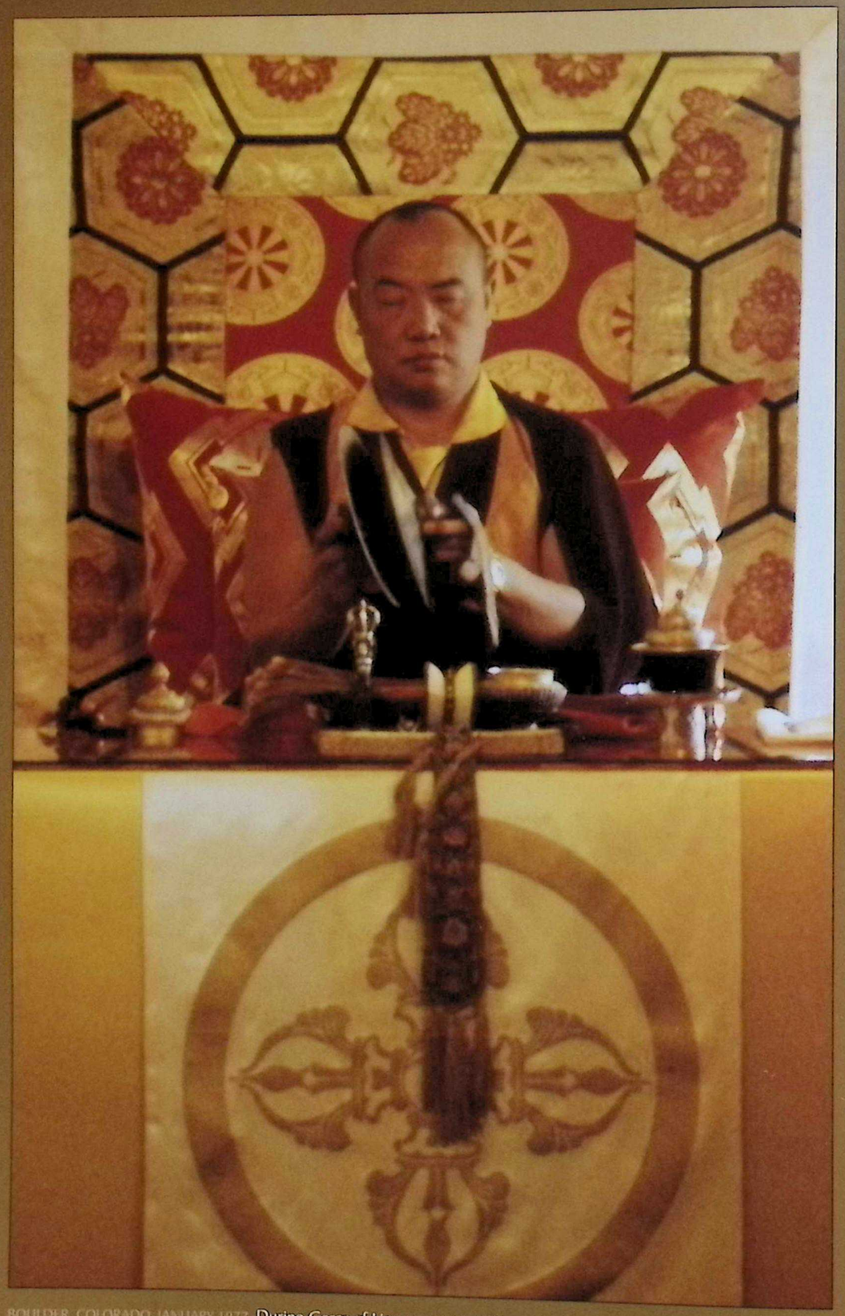


BOULDER, COLORADO. JANUARY 1977. Accepting a text from a heart son. HUDSON SHOTWELL

BOULDER, COLORADO. JANUARY 1977. The 3rd Jamgon Kongtrul Rinpoche. HUDSON SHOTWELL

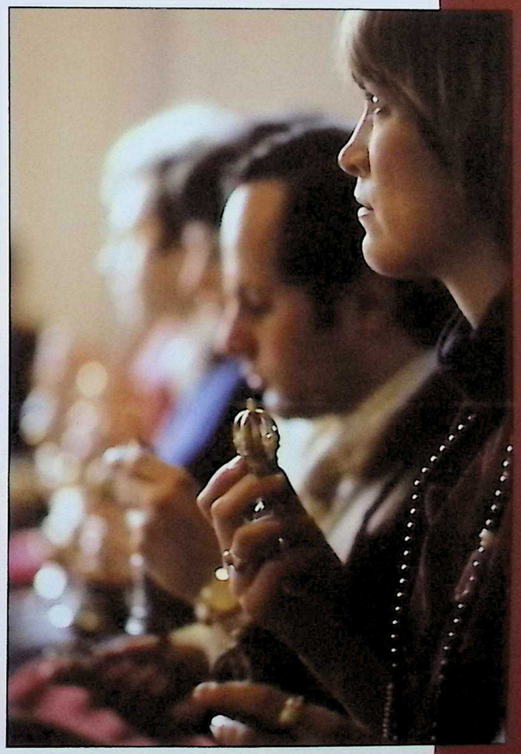


BOULDER, COLORADO. JANUARY 1977. The 16th Gyalwang Karmapa. HUDSON SHOTWELL



BOULDER, COLORADO. JANUARY 1977. During Gesar of Ling ceremony at Karma Dzong. ANDREA ROTH CRAIG

BOULDER, COLORADO. JANUARY 1977. The Gyalwang Karmapa as Buddha Vajradhara conferring initiation in Karma Dzong. In an interview a few weeks before this empowerment, the Gyalwang Karmapa had said, "Tantra is the shortest path – very direct – and it carries on the teachings pointedly, exactly. Anything that direct has danger within it. As flying a plane is more direct than a car or train, if there is a crash on the plane the fatalities are worse. Buddhism deals with shedding the protective ego and neurotic patterns, and that is a dangerous prospect." BLAIR HANSEN



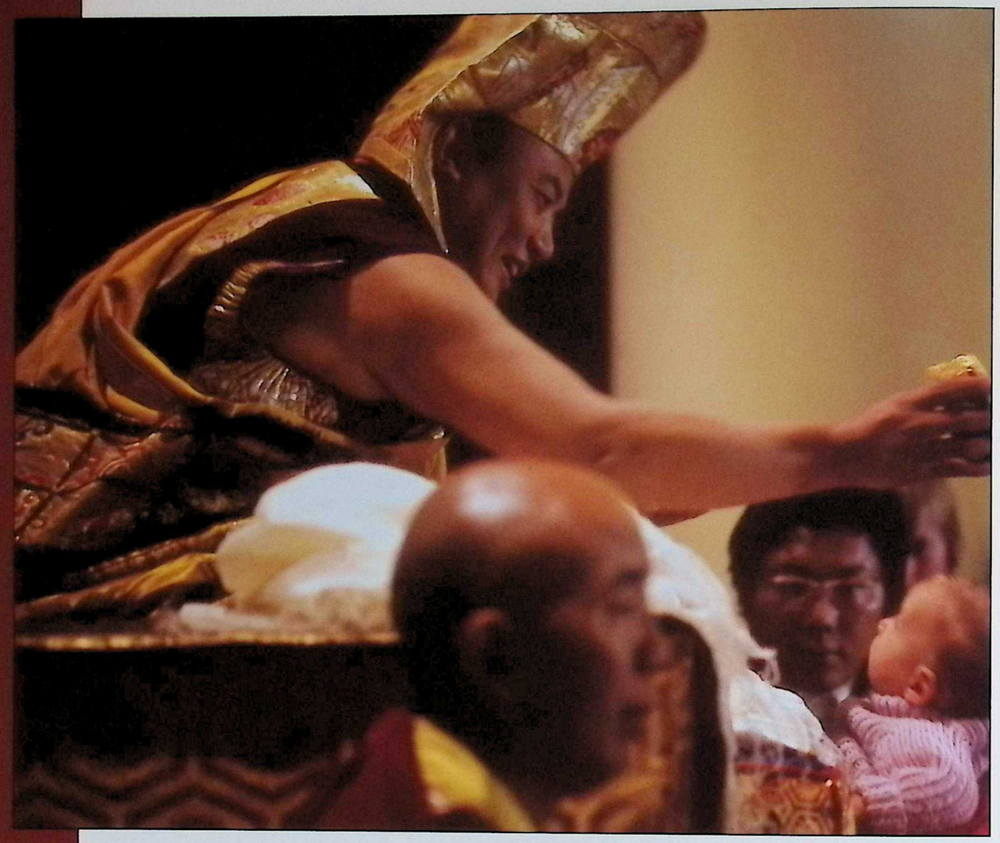
BOULDER, COLORADO. JANUARY 1977.
A disciple holds her own vajra and bell during Vajrayogini puja. BLAIR HANSEN

LOS ANGELES, CALIFORNIA. 1977. Warm interaction with Dr. Thich Thien-An, while visiting the International Buddhist Meditation Center. DON FARBER

PORT JEFFERSON, NY. SEPTEMBER 1974. With (l to r) Venerable Chanyun, Venerable Minchih, Chogyam Trungpa Rinpoche and Dr. Shen (partially hidden) during a reception at Bodhi House. Venerable Minchih was Abbot of the Da-Jue Temple in New York and Chairman of the Buddhist Association of the United States. Venerable Chanyun was Founding Abbot of the Lian-Yin Temple in Taiwan. JEFFREY W. BLOOM

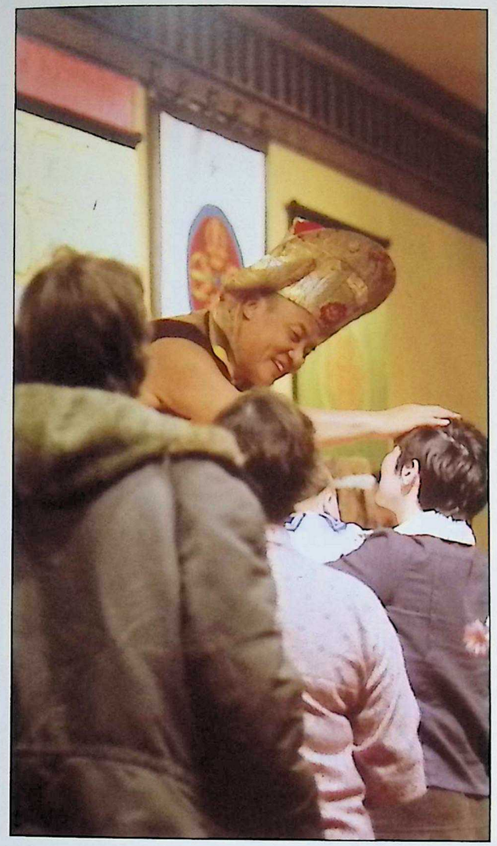
PORT JEFFERSON, NY. SEPTEMBER 1974. Chogyam Trungpa Rinpoche and Venerable Richang (far right). Venerable Richang was founder of the Fu-Chih Foundation in Taiwan, but was especially renowned for having spread the *Lamrim Chenmo* (*The Great Treatise on the Stages of the Path to Enlightenment*) by Je Tsongkhapa among Chinese-speaking communities across Asia. JEFFREY W. BLOOM

LOS ANGELES, CALIFORNIA. 1977. With the late Dr. Thich Thien-An, the Vietnamese Zen patriarch for North America, during a visit to the International Buddhist Meditation Center founded by the Vietnamese master. DON FARBER

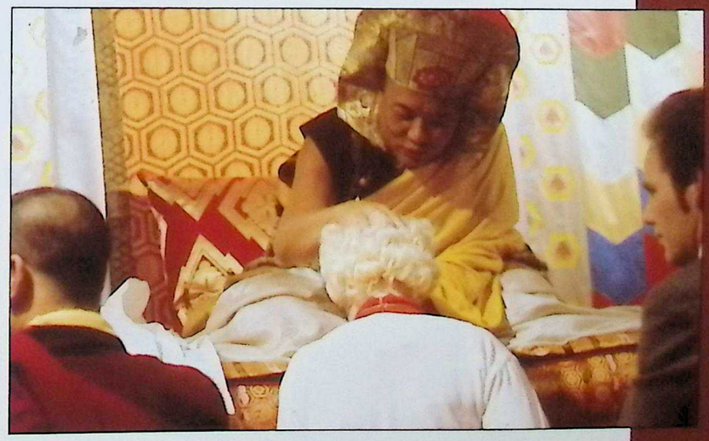


LOCATION UNKNOWN. 1974. Tenga Rinpoche stands nearby as the Gyalwang Karmapa gives an individual blessing to an alert infant. SHAMBHALA ARCHIVES

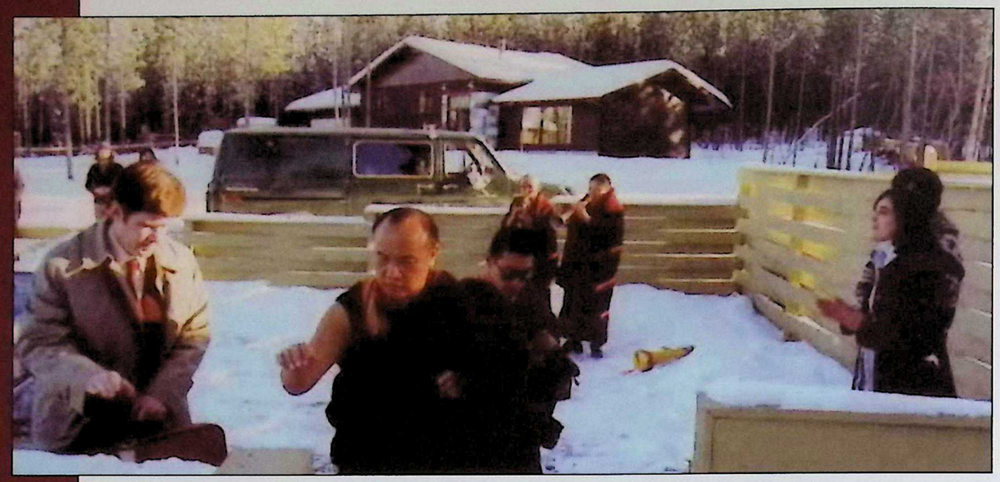
BOULDER, COLORADO. JANUARY 1977. The Gyalwang Karmapa and Jamgon Kongtrul Rinpoche each confer their unique blessings to those attending the Gesar of Ling ceremony at Karma Dzong. ANDREA ROTH CRAIG



THIS PAGE: CHICAGO, ILLINOIS. 1977. Moments of intense connection and blessing. The Gyalwang Karmapa visited the Midwest United States on each of his three international tours. He founded several Dharma centers in the Midwest – at the time, a relatively unlikely site for Tibetan Buddhism to take root – and opted to leave his body and enter parinirvana in a town near Chicago. SHAMBHALA ARCHIVES



WASHINGTON, D.C. MAY 1977. At the front entrance to the White House, official residence of the President of the United States. The Gyalwang Karmapa was hosted at the home of Senator Charles Percy during his stay in Washington and given a private tour of the White House. Left to right: Solpon Lodro Sherab, unidentified monk, the 3rd Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa, the 1st Kalu Rinpoche, Khenpo Karthar Rinpoche, Umze Thubten Zangpo, Sonam Phuntsok, Chopon Gyaltsen Losang, Lama Ganga and Tsultrim Namgyal. KARMAPA PICTURE PROJECT

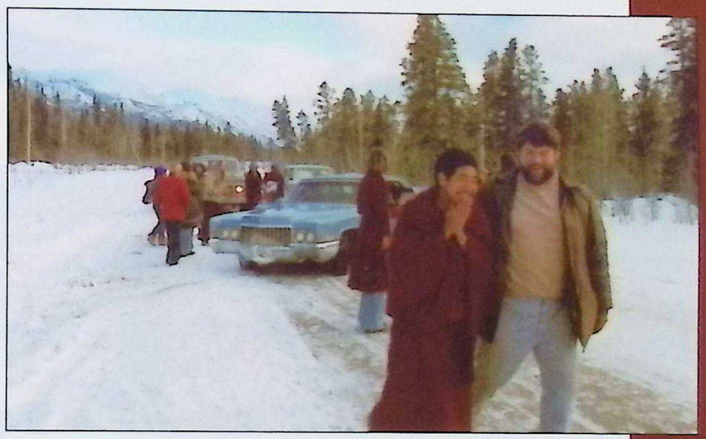


WHITEHORSE, YUKON, CANADA. MARCH 1977. Entering home of Clive and Elaine Tanner upon arrival in this quiet Yukon town. As horns blared announcing his advent on this sleepy Sunday morning, neighbors peeped out from behind curtains to see what on earth was going on. KIM DORMANDY, COURTESY OF BRUCE COWEN

WHITEHORSE, YUKON, CANADA. MARCH 1977. At the Gyalwang Karmapa's behest, Jamgon Kongtrul Rinpoche teaches the Dharma to students gathered at the home in Porter Creek where the Gyalwang Karmapa and several of the lamas were lodged. SUTHERST FAMILY

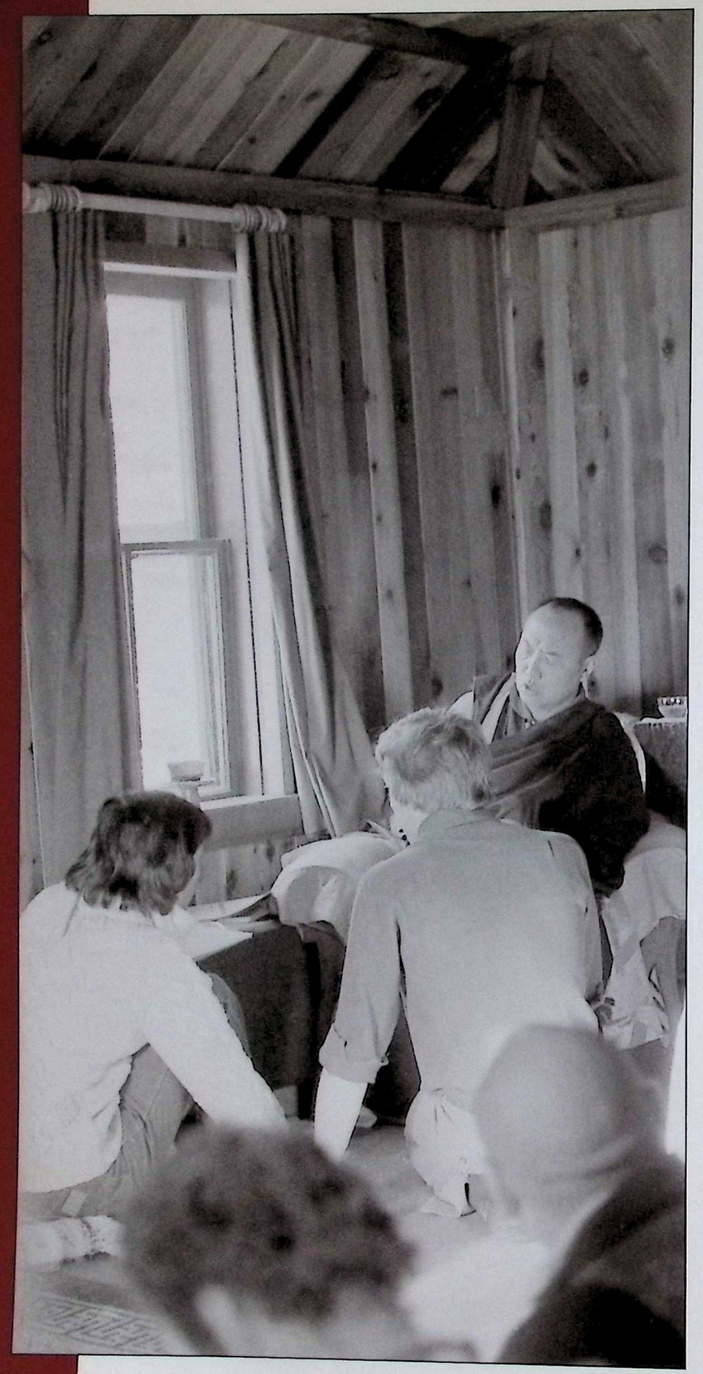
WHITEHORSE, YUKON, CANADA. MARCH 1977. The 3rd Jamgon Kongtrul Rinpoche encounters another slice of Yukon history, as he visits the SS Klondike, one of the original paddle wheelers used in the Yukon Gold Rush that started in 1898, when the first wave of non-natives came to the Yukon. It was moored in downtown Whitehorse on the River Bank and served as a tourist attraction. SUTHERST FAMILY

WHITEHORSE, YUKON, CANADA. MARCH 1977. After one of the monks took the wheel, the Gyalwang Karmapa's car slid gently into a snowbank. SUTHERST FAMILY



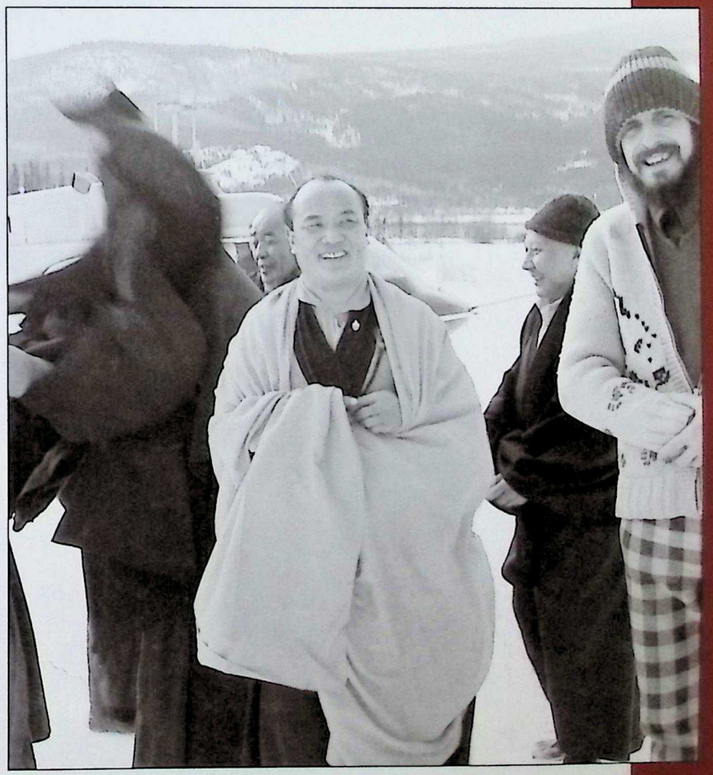
WHITEHORSE, YUKON, CANADA. MARCH 1977. Phuntsok and Robert Sutherst share a laugh as the car is put back on the road. SUTHERST FAMILY

WHITEHORSE, YUKON, CANADA. MARCH 1977. Mel and Eva Stehelin invited the Gyalwang Karmapa and entourage on an outing to their ranch, where they were treated to horse rides and sleigh rides, which the Gyalwang Karmapa appeared to enjoy greatly. Here, he and the 3rd Jamgon Kongtrul Rinpoche ride on a horse-drawn buggy big enough only for the two of them. COURTESY OF RICK AND CHERYL BUCHAN

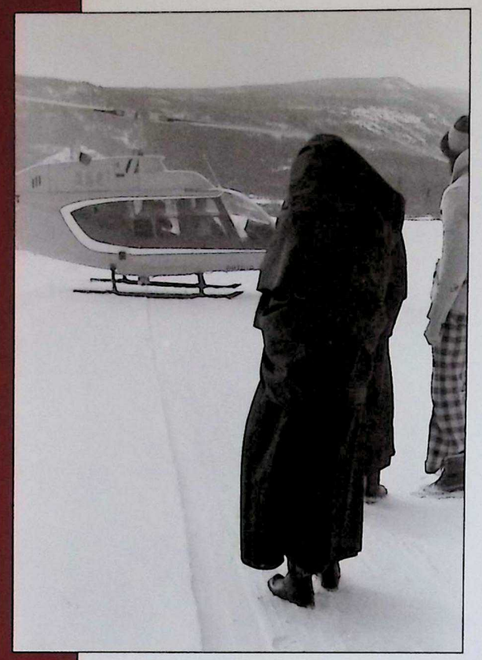


WHITEHORSE, YUKON, CANADA. MARCH 1977. Private audience in Namgyal House, home of the Yukon Dharma Society founded by students of Namgyal Rinpoche in Whitehorse. The Gyalwang Karmapa's trip to the Yukon was organized by the Yukon Dharma Society. DHARAM SINGH

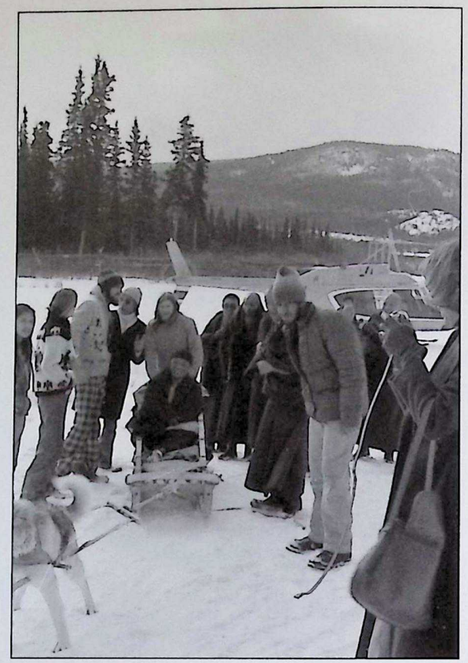
WHITEHORSE, YUKON, CANADA. MARCH 1977. Arms as bare as the trees, in a subarctic town where the average temperature in March is 20°F (−6.6°C). DHARAM SINGH



CARCROSS, YUKON, CANADA. MARCH 1977. With the Gyalwang Karmapa is Wesley Knapp, who headed the committee that organized his trip to the Yukon. At back, an icy wind sends a monk's robes flying. DHARAM SINGH



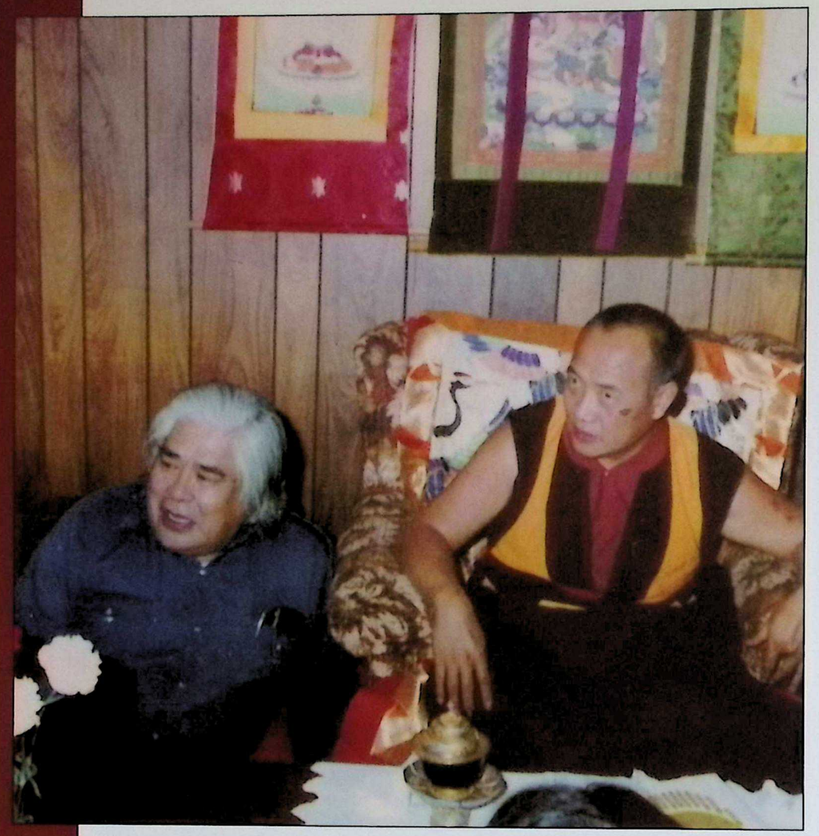
CARCROSS, YUKON, CANADA. MARCH 1977. During his visit to the small village of Carcross, the Gyalwang Karmapa made a side trip by helicopter to visit land offered to him in the nearby mountains sacred to the Carcross-Tagish indigenous people. DHARAM SINGH



CARCROSS, YUKON, CANADA. MARCH 1977. The youth from the school that had invited him offered the Gyalwang Karmapa an experience that is a routine part of their own lives: a ride on a dog sled. DHARAM SINGH

CARCROSS, YUKON, CANADA. MARCH 1977. The 16th Karmapa joyfully accepts the schoolchildren's offer of a ride on a dog sled. DHARAM SINGH

AT LEFT: CARCROSS, YUKON, CANADA. MARCH 1977. At back is the Carcross Community School, an experimental school housed in what had long been an Anglican residential mission school. As a former mission school, the building itself forms part of the painful history of relations between Native and European Americans in Canada. In the early 20th century, the Canadian government gave Protestant and Catholic churches permission and funding to remove native children from their homes and place them in church-run residential schools, in order to better "integrate" native children into Anglo-European society. Many of the children would not see their families again until they were adults, unable to speak their mother tongue and lacking the skills needed to live off the harsh subarctic land. This was one of two such schools in the Yukon, founded in 1903, but finally shut down in 1969. It re-opened in the 1970s as an experimental community school, whose students themselves took the initiative of inviting the Gyalwang Karmapa to visit their school. DHARAM SINGH



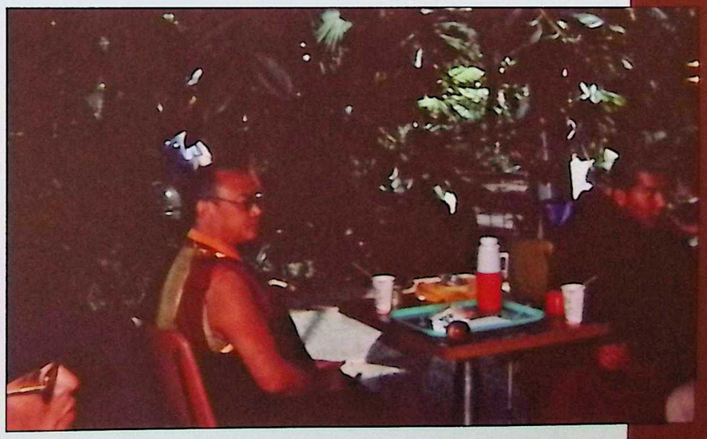
WHITEHORSE, YUKON, CANADA. MARCH 1977. With Peter Sidney, an Elder of the Tagish / Tlingit, a First Nations (indigenous) community of Canada and nephew of the clan chief Johnny Johns. During their meeting, the Gyalwang Karmapa at one point touched his own cheek, then extended his hand to touch the cheek of Elder Pete and said, "Same. Same people." SUTHERST FAMILY

Indigenous Peoples

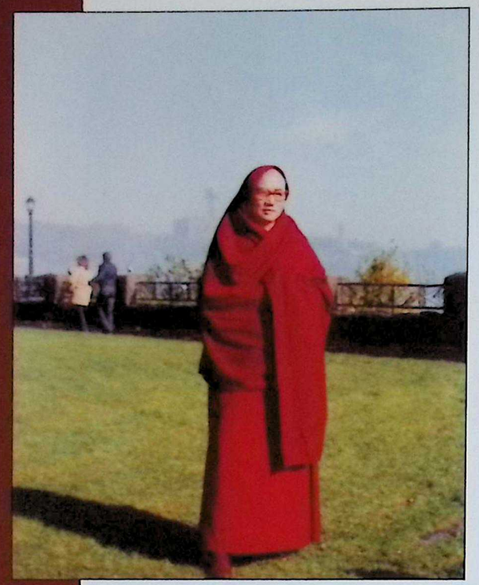
The 16th Karmapa's encounter with the Hopi in the American Southwest made headlines. But he had numerous unpublicized meetings with indigenous communities up and down the continent, and quietly affirmed a connection between them and the Tibetan people. He met with the Blackfoot – a people of the Northwestern Plains – as well as the Tagish / Tlingit people of the subarctic Yukon in Canada. In the Yukon, the Gyalwang Karmapa had been offered land on a mountain that had traditionally belonged to the Tagish of Carcross village. After inspecting the land, he held a private meeting with the highly respected clan elder at the time, Chief Johnny Johns (Yeilh Shaan). There is no record of their conversation, but members of the community recall that afterwards Chief Johnny told them that the Karmapa was a good man – a holy man, like a king – and had come to remind them that their land was sacred.

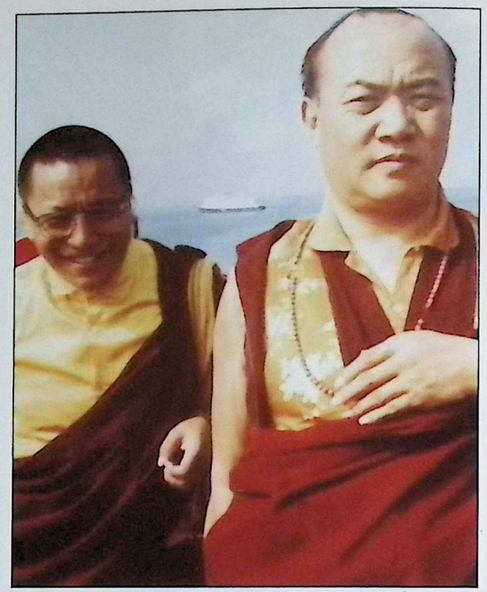
CALGARY, ALBERTA, CANADA. MARCH 1977. The 3rd Jamgon Kongtrul Rinpoche on a tree branch as the Gyalwang Karmapa sits in a chair in back, during a lakeside picnic. KTD ARCHIVES

MONTANA MOUNTAIN, YUKON, CANADA. MARCH 1977. Robert McCallum offered the Gyalwang Karmapa a 33-acre tract of land so remote that he traveled here by helicopter from the village of Carcross to view and bless it. The intensity of the devotion to the Gyalwang Karmapa was expressed in less material offerings as well. During their stop here, an attendant left behind a small silver vessel used by the Gyalwang Karmapa and Robert put on his snowshoes to hike up and then down the mountain overnight in sub-zero temperatures to retrieve it. Although title to this land had been deeded to the man who offered it to the Gyalwang Karmapa, the mountain formed part of the traditional lands of the Tagish / Tlingit peoples. After visiting the land, the Gyalwang Karmapa met with elders of that community in Carcross to discuss his plans for it with them. JANGCHUB MARY JANE BENNETT

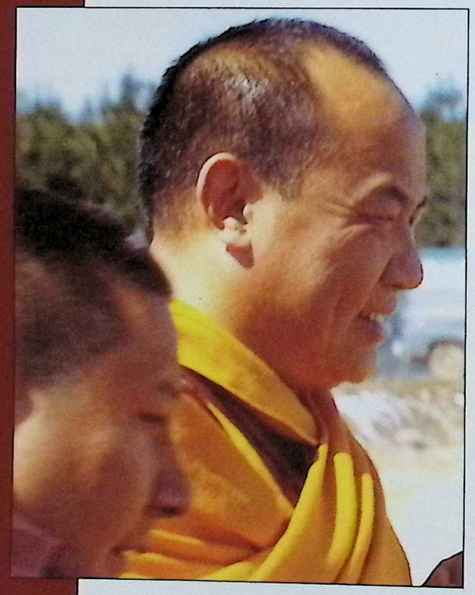


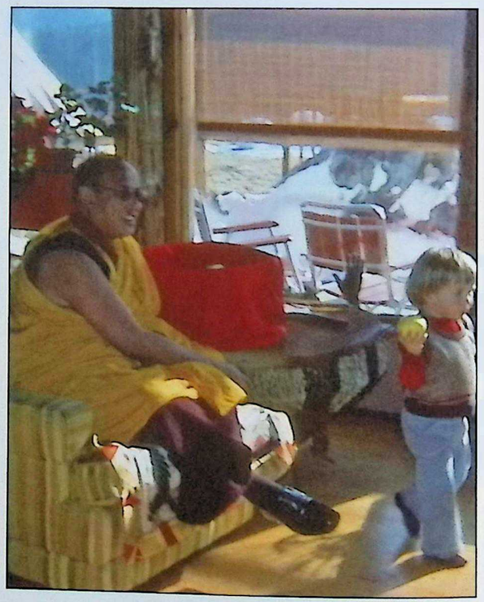
CALGARY, ALBERTA, CANADA. MARCH 1977. As the Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche enjoy a drink during an outing to the zoo, Willie Big Bull of the Peigan Blackfoot tribe looks on in the lower left corner. The Gyalwang Karmapa displayed great affection towards this member of the Peigan Blackfoot tribe, who stayed close to him throughout his time in Calgary. On one occasion, aware of the Gyalwang Karmapa's fondness for birds, Willie Big Bull summoned a large number of chickadees to a tree. KTD ARCHIVES



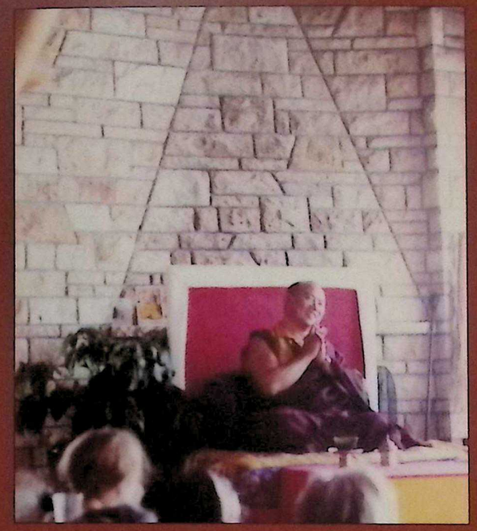


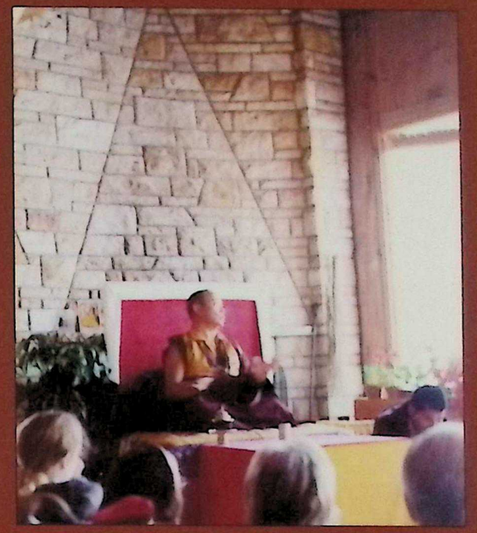
LEFT TO RIGHT: NIAGARA FALLS, ONTARIO, CANADA. APRIL 1977. LEFT TO RIGHT: Visiting Niagara Falls from the Canadian side, after conferring a Black Crown ceremony in nearby Brock University. JOHN MAYER DE BERNCASTLE ~ Near Niagara Falls, on the Canadian side, with Lama Namse, whom the Gyalwang Karmapa appointed to serve as his representative in Canada in 1980. COURTESY OF KIM FIOCCA

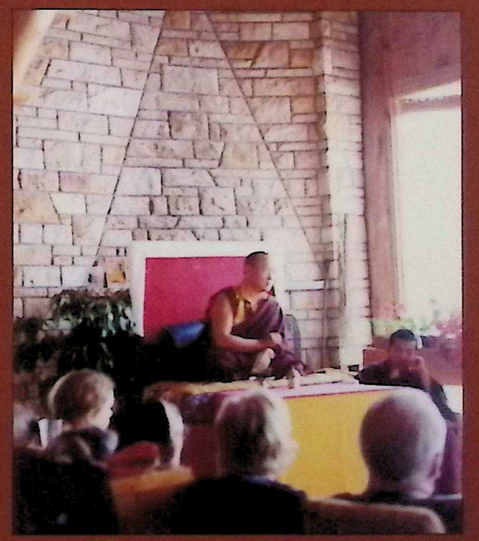




LEFT TO RIGHT: BANCROFT, ONTARIO, CANADA. APRIL 1977. Visiting Savaka House, a 200-acre center established by Mrs. Beatrice Raff (Ven. Karma Chorpel Dolma), whom the Gyalwang Karmapa had ordained as a shramanerika during his trip to Canada in 1974. Originally a student of Namgyal Rinpoche, she was later empowered as a teacher by him. PETER BERGERSON ~ MILLERVILLE, ALBERTA, CANADA. MARCH 1977. An informal moment while visiting Rocky Mountain Ranch, the home of Maurice and Hanne Strong. In this living room, the Gyalwang Karmapa gave refuge and received visitors. KTD ARCHIVES



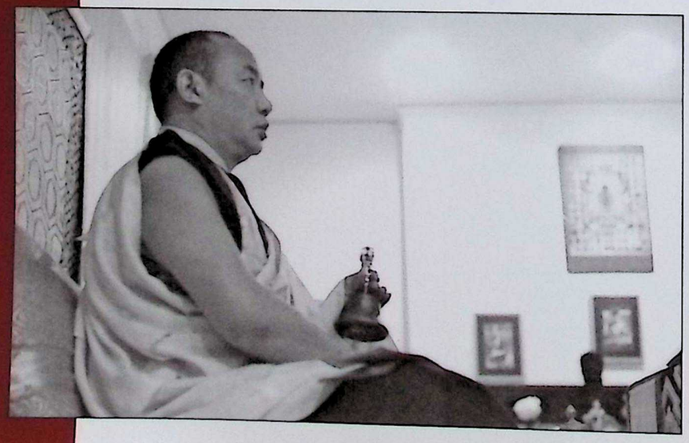




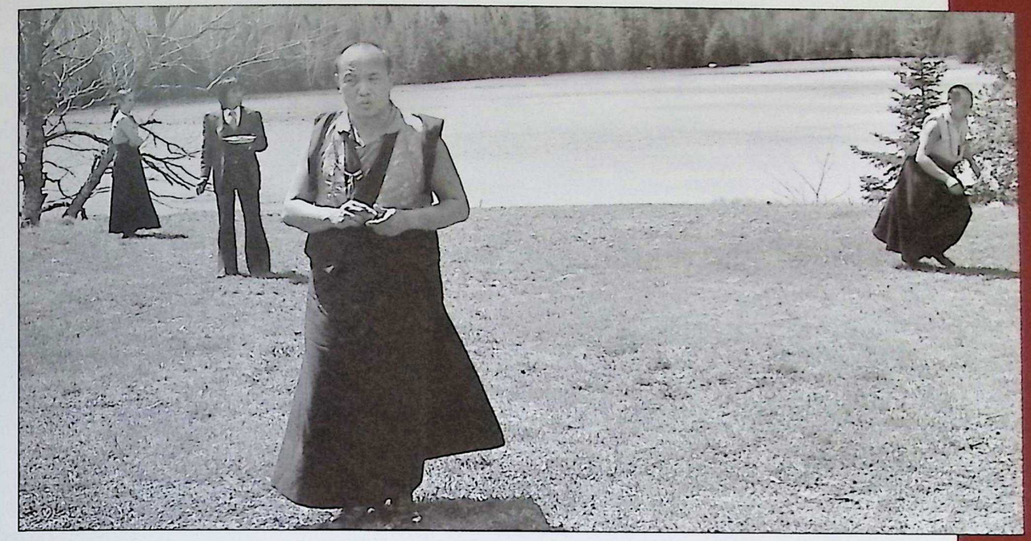
MILLERVILLE, ALBERTA, CANADA. MARCH 1977. The 16th Gyalwang Karmapa did not often deliver the Dharma in the form of oral discourses. Among the very few visual records that present him doing so, these photos capture a private teaching given in the course of conferring refuge vows at the home of Maurice and Hanna Strong. The 3rd Jamgon Kongtrul Rinpoche sits to the right as Achi Tsepal translates. DITTE AND PETER MARSTRAND

MONTREAL, QUEBEC, CANADA. MAY 1977. With Mayor Jean Drapeau, who served as the city's mayor for three decades. The photographer relates that the usually gregarious Drapeau was rather subdued during the meeting, leaving most of the talking to the Gyalwang Karmapa.
ROBERT DEL TREDICI

MONTREAL, QUEBEC, CANADA. MAY 1977. As the Gyalwang Karmapa is given the honor of signing the city's guest book, Mayor Drapeau's attention is caught by the 3rd Jamgon Kongtrul Rinpoche, who here inspects a model of the mayor's pet project, the Olympic park in Montreal. Mayor Drapeau was both hailed as the visionary mayor who brought the 1976 Summer Olympics to Montreal and lamented as the mayor who left the city with a debt of over $1 billion for that same project.
ROBERT DEL TREDICI



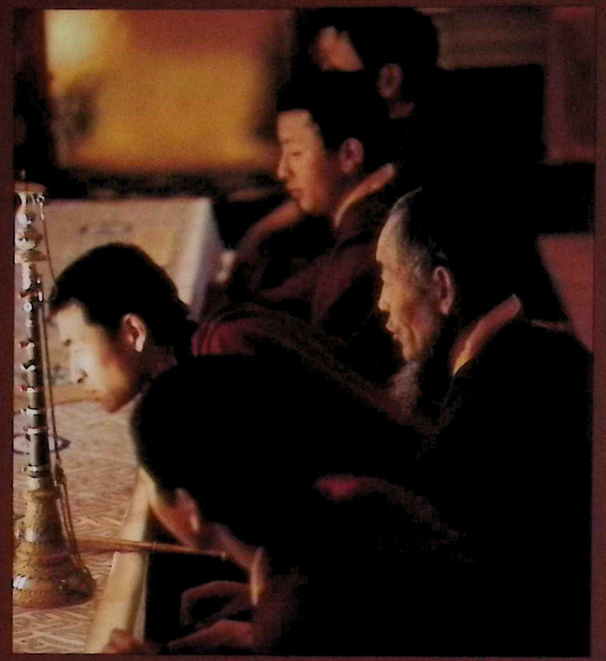
MONTREAL, QUEBEC, CANADA. MAY 1977. Among the activities he engaged in during the ten days he spent in Montreal on this trip, the Gyalwang Karmapa conferred several empowerments at the Kagyu Rimay Choday Dharma Center, conducted a public Black Crown ceremony, gave a talk at the University of Montreal's Department of Philosophy, met the Mayor and attended a puja at the Montreal Dharmadhatu center, pictured here.
ROBERT DEL TREDICI



ABOVE: LACHUTE, QUEBEC, CANADA. MAY 1977. On a daytrip for a picnic during their stay in Montreal.
ROBERT DEL TREDICI

LACHUTE, QUEBEC, CANADA. MAY 1977. Tsultrim Namgyal and Bardor Tulku Rinpoche try their hand at rowing.
ROBERT DEL TREDICI

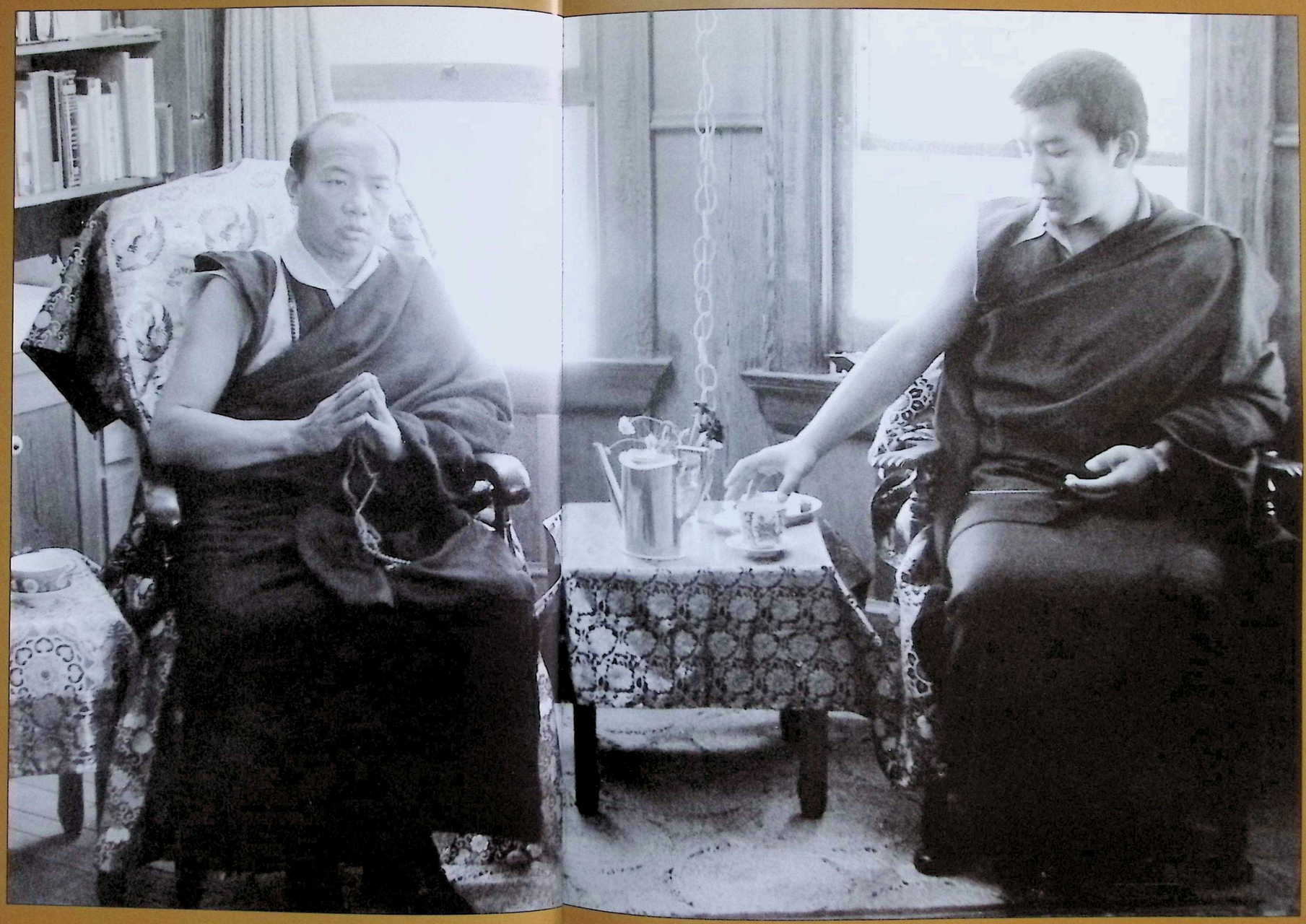
LACHUTE, QUEBEC, CANADA. MAY 1977. Phuntsok takes the oars, to the delight of Elijah, Lila and Bryna, the children of the Gyalwang Karmapa's Montreal hosts, Zak and Carolyn Ary.
ROBERT DEL TREDICI



BOULDER, COLORADO, JANUARY 1977.
Monks during puja. BLAIR HANSEN

BOULDER, COLORADO, JANUARY 1977. Filling butter lamps. JIM CHUBB

AT RIGHT: BOULDER, COLORADO, OCTOBER 1974. BLAIR HANSEN



LOS ANGELES, CALIFORNIA, JULY 1980
As the Gyalwang Karmapa's second trip to North America ended, the stage for his third trip, in 1980, was already set.
SHAMBHALA ARCHIVES

Confusion Collapses into Space

Feeling great sorrow over the monstrous views and actions of the people of this dark age, and a link with the mind of my only father guru having arisen, I wrote this song calling on him to dispel the torment of my thoughts.

AH HO! Embodiment of all refuges, dharmakaya Vajradhara,

Glorious body of the guru, inseparable from truth,

To you, with overpowering yearning, I sing this song.

Awesome devotion pervades my mind

And the natural state is brilliantly clear

But unable to remain in this penetrating state,

How confused I am in discursive and analytical thoughts!

Contemplating this, I am mindful of the Karma Kagyu

And focus on the self-existing ground of knowledge and emptiness.

This ordinary mind of nowness

Is untouched by fixations on birth and liberation,

Its unceasing manifestation unshaken by projections.

The realms of samsara and nirvana appear simultaneously

This effortless path is the marvelous mahamudra.

Seeing the self-existing ground of insight,

The gaits of samsara and nirvana fall into step

And the apparent confusion of the three worlds collapses into space.

The trikaya is arrived at while in the natural state,

So why look forward to future results?

This is the special teaching of the Kagyupas.

Thinking on that, I emulate my forefathers.

My followers who depend on me,

Without desire for this life, think on the hereafter.

Though outwardly adorned with monks' robes, saffron,
like the clouds of evening,

Men's inward discipline of the three yanas is like horns on a hare;

I am sad that the two stages of the path are not meditated upon.

Tomorrow at the time of death,

The regretful mind may be overcome by darkness;

Because of that, vigorously study, contemplate, meditate.

May I raise the victory banner of the practicing lineage to
the summit of the world!

May I attain wellbeing for myself and others on this very seat!

Gurus, mamos and gonpos with their brothers and sisters,

So that fortunate circumstances may bring this about

May my wishes forthwith be fulfilled!

In general, real conviction in the view and meditation of the Kagyupas is scarcely to be found. Those who show the outward form of Dharma but do not practice the actions of Dharma cause me to feel sad. For a long time my secretary and my retreat master Dechen had been requesting me to write a song such as this. Though they asked me repeatedly, it did not come about. But this time, on the appropriate occasion of the preparation of a new edition of the woodblock of The Oceans of Songs of the Kagyu Fathers, *as I was again pressed by my head of discipline, Drupgyu Tendar, in order not to reject his request, I, the glorious Sixteenth Karmapa spoke this spontaneously from whatever arose in my mind.*

(*Translated from the Tibetan by Chogyam Trungpa Rinpoche. Reprinted with kind permission from Shambhala.*)

Mangalam

Taking the Dharma to the World:
Europe

CHAPTER 4

The Gyalwang Karmapa made two major tours of Europe, spending more than two months in 1974-1975 and nearly six months in 1977-1978. His third and final time on European soil was an overnight stop in London en route to the United States in 1980. The Gyalwang Karmapa was planting the Dharma in fertile European ground that had been specifically prepared for his arrival in 1974 by several important lamas. Among them, Akong Rinpoche had been living in Scotland as head of Europe's first Tibetan Buddhist monastery, Kagyu Samye Ling. Samye Ling itself had become a major destination for spiritual seekers and other counter-cultural explorers. An extended visit by Kalu Rinpoche, also encouraged by the Gyalwang Karmapa, had further enhanced European receptivity to the Dharma.

The Karmapa's first European tour began with three weeks in Scotland at Kagyu Samye Ling, followed by eight whirlwind weeks touring England, Norway, Sweden, Denmark, Germany, Holland, France, Italy and the Vatican for a meeting with the Pope, then back to France and Switzerland. The 16th Karmapa's second tour of Europe was a major event in every sense. The second time around, the Gyalwang Karmapa revisited most of these countries at a more leisurely pace, and added Belgium, Greece and Austria to his itinerary. More and more people joined the tour as a special custom-fitted bus wound its way across the continent. The tour was structured to culminate in several weeks of Dharma activities in the French countryside during the consecration of land offered to him in Dordogne.

LONDON, ENGLAND. FEBRUARY 1978. At a reception at the Buddhist Society hosted in his honor by Christmas Humphreys QC (Queen's Counsel). Author and founder of the Buddhist Society, Humphreys was a key figure in the establishment of Buddhism in Great Britain. LONDON BUDDHIST SOCIETY

During the months he spent in Europe, the Gyalwang Karmapa explored the ruins of the Acropolis and prayed at the Berlin Wall; he sailed on the Norwegian fjords and rode around the winding streets of Paris in a Citroën. Despite the diversity he encountered, his response was consistent. Wherever he went – in stodgy town halls and in glittering hotel ballrooms, in rural farmhouses and in urban Dharma centers – he offered his majestic presence, granted empowerments and conducted Black Crown ceremonies, seeking to liberate all who saw him.

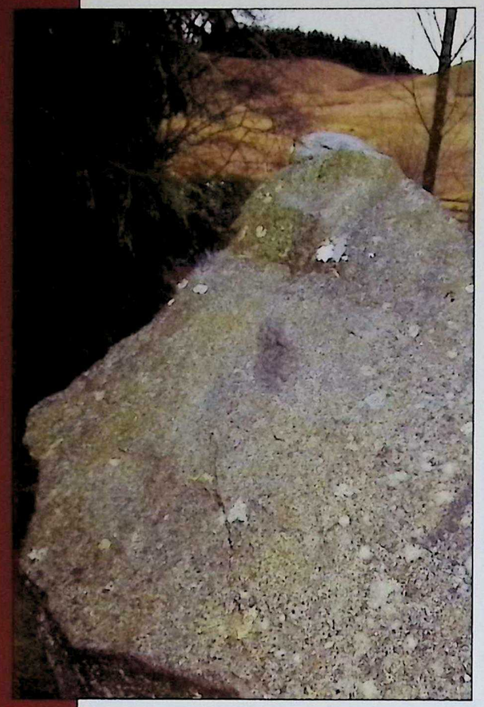
AT LEFT: RØDBY, DENMARK. AUGUST 1977. Displaying the mudra of communicating the Dharma as he walks, the Gyalwang Karmapa returns to his room at Karma Tjø Phel Ling center after conferring a Milarepa initiation. JENS WILKE

DUMFRIESSHIRE, SCOTLAND. 1977. Seated on throne in shrine room of Kagyu Samye Ling. PETER MANNOX. COURTESY OF KAGYU SAMYE LING

ESKDALEMUIR, SCOTLAND. 1977. Because the shrine hall at Samye Ling was unable to hold the large numbers wishing to attend, the Gyalwang Karmapa conferred Black Crown ceremonies and initiations in the village hall in nearby Eskdalemuir. Even so, on occasion, ceremonies were held twice in order to accommodate all those wishing to participate. Here Akong Rinpoche is introducing him. KAGYU SAMYE LING

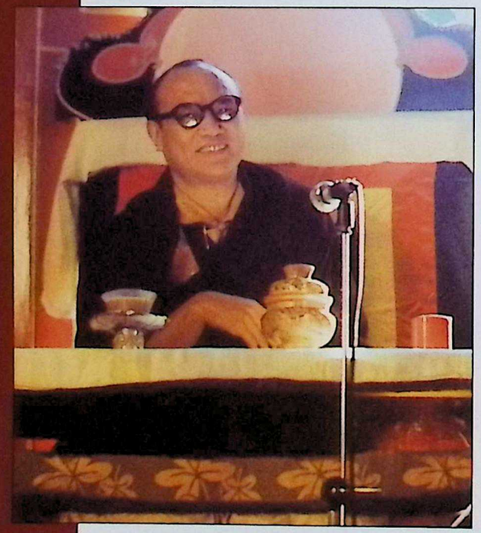
Establishing a Presence: Samye Ling

In 1965, a Theravada monk from Canada named Ananda Bodhi (later known as Namgyal Rinpoche) purchased a former hunting lodge in southern Scotland for use as a Buddhist contemplative center. In 1967, his Scottish property was transferred to Chogyam Trungpa Rinpoche and Akong Rinpoche, who renamed it Kagyu Samye Ling, after the first monastery in Tibet. Samye Ling in Scotland soon truly echoed its namesake in Tibet, as an outpost far removed from the tradition's home, from which authentic teachers could spread the pure Dharma. In a sign that the West was ready to receive and retain the imprint of his Dharma lineage, the 16th Gyalwang Karmapa left his footprint in a rock on the grounds of Samye Ling (see photo on following page). Since then, multiple generations of Western practitioners have completed the traditional Karma Kagyu three-year retreat there under the guidance initially of Lama Ganga and later of Akong Rinpoche's brother, Lama Yeshe Losal.

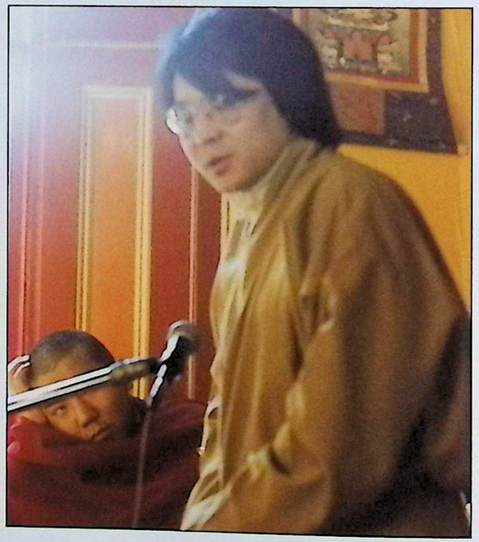


AT LEFT: DUMFRIESSHIRE., SCOTLAND. 2013. When Akong Rinpoche requested that he leave a footprint during his 1977 visit, the Gyalwang Karmapa stepped deliberately on this rock at the Purelands Retreat Centre, near Samye Ling. The print only began to appear some fifteen years later. Its visibility varies over time, with the print sometimes deeper and more visible, and at other times almost disappearing. FERGUS MACLEOD

DUMFRIESSHIRE, SCOTLAND. 1976. Kagyu Samye Ling as it looked in 1976, between the first and second visits of the Gyalwang Karmapa. KAGYU SAMYE LING

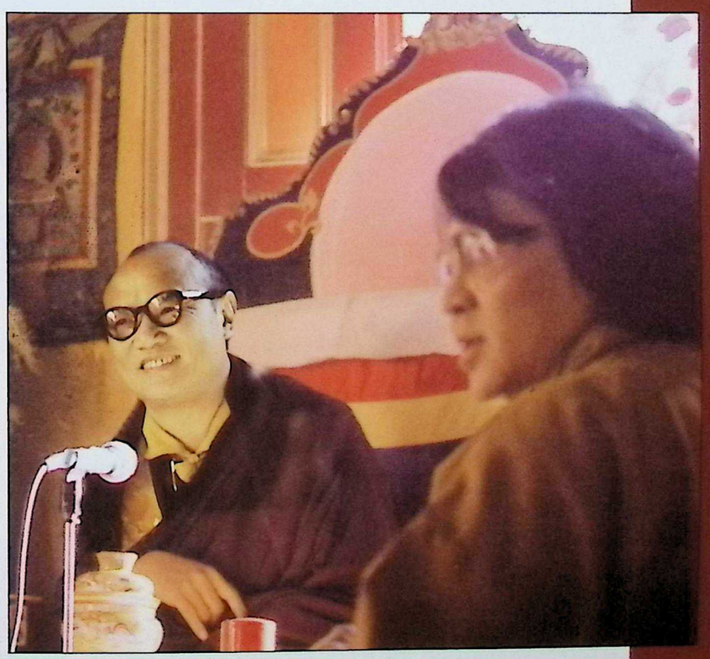


LONDON, ENGLAND. 1977. During teachings at Orgyen Choling Center on Princes Rd. COURTESY OF TERTON SOGYAL TRUST



LONDON, ENGLAND. 1977. The 3rd Jamgon Kongtrul Rinpoche listens as Sogyal Rinpoche introduces the Gyalwang Karmapa to those gathered to receive teachings from him at Sogyal Rinpoche's center on Princes Rd. COURTESY OF TERTON SOGYAL TRUST

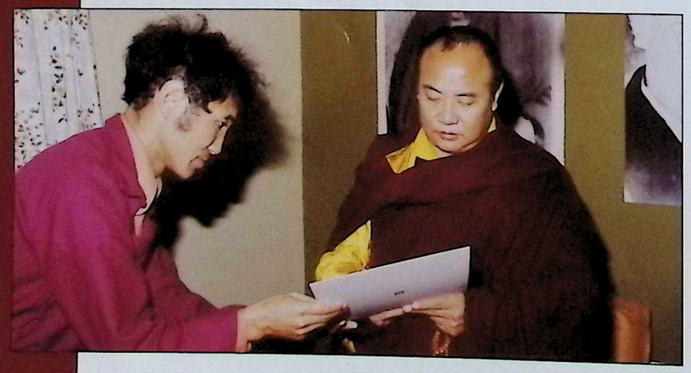
LONDON, ENGLAND. 1977. The Gyalwang Karmapa blessing the center on Princes Road as he departs. On steps behind him are Akong Rinpoche and Phuntsog Wangyal, who became the representative of His Holiness the Dalai Lama in London. Sogyal Rinpoche is pictured below. COURTESY OF TERTON SOGYAL TRUST



LONDON, ENGLAND. 1977. During teachings at Orgyen Choling Center on Princes Rd. In foreground, Sogyal Rinpoche. COURTESY OF TERTON SOGYAL TRUST

BURY ST. EDMUNDS, ENGLAND. 1977/1978. The Gyalwang Karmapa during a Milarepa empowerment at Marpa Institute. EDWARD HENNING

ASHDON, ESSEX, ENGLAND. DECEMBER 1974. The Gyalwang Karmapa accepts a khata from Edward Henning upon departing Kham House. COURTESY OF EDWARD HENNING



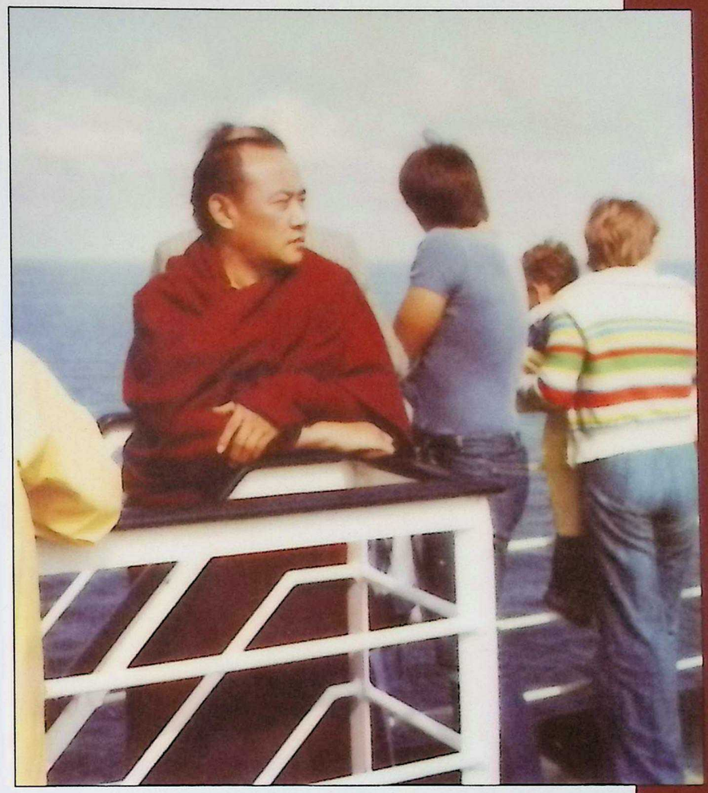
ASHDON, ESSEX, ENGLAND. DECEMBER 1974. The Gyalwang Karmapa offers his signature at the request of Chime Rinpoche, during his stay at Rinpoche's Kham House center, which was later renamed Marpa House. EDWARD HENNING

BURY ST. EDMUNDS, ENGLAND. 1977/1978. Milarepa empowerment at Marpa Institute, a center of Chime Rinpoche. EDWARD HENNING

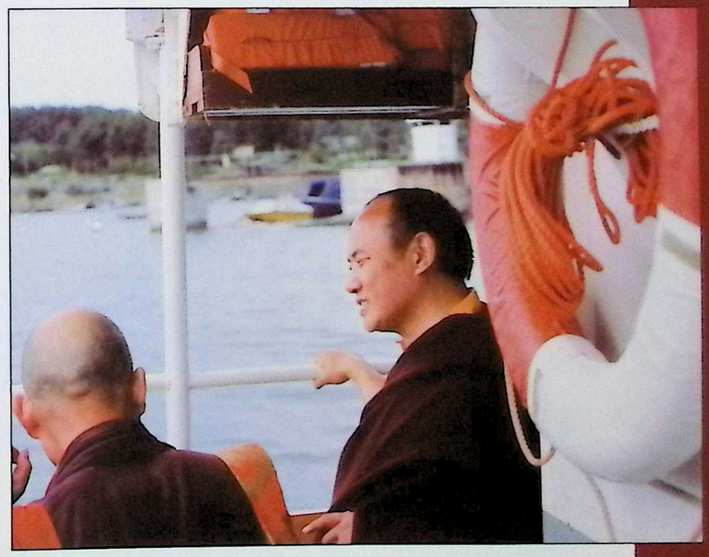
BURY ST. EDMUNDS, ENGLAND. 1977/1978. Distributing blessings after the Milarepa empowerment. EDWARD HENNING

OSLO, NORWAY. DECEMBER 1974. The Gyalwang Karmapa rode in this chartered bus to the various events in Oslo, including the very first Black Crown ceremony in continental Europe, held on December 11, 1974 in the Munch Museum in Oslo. His entourage later traveled to Stockholm in this bus, while he himself rode separately, halting for an overnight stay in a primeval forest in Sweden. VAIKE VOLT

OSLO, NORWAY. DECEMBER 1974. LEFT TO RIGHT: English nun Sister Palmo, a moving force behind the Gyalwang Karmapa's first world tour. ~ Akong Rinpoche, whom the Gyalwang Karmapa had sent to Europe over a decade earlier, and whom he would ask to organize a second, more extensive trip to Europe in 1977. VAIKE VOLT



SKAGGERAK (NORWEGIAN SEA). JULY 1977. En route to Oslo by sea via Denmark. The Gyalwang Karmapa and his traveling party spent part of the journey on deck enjoying the sea air. KARMAPA PICTURE PROJECT



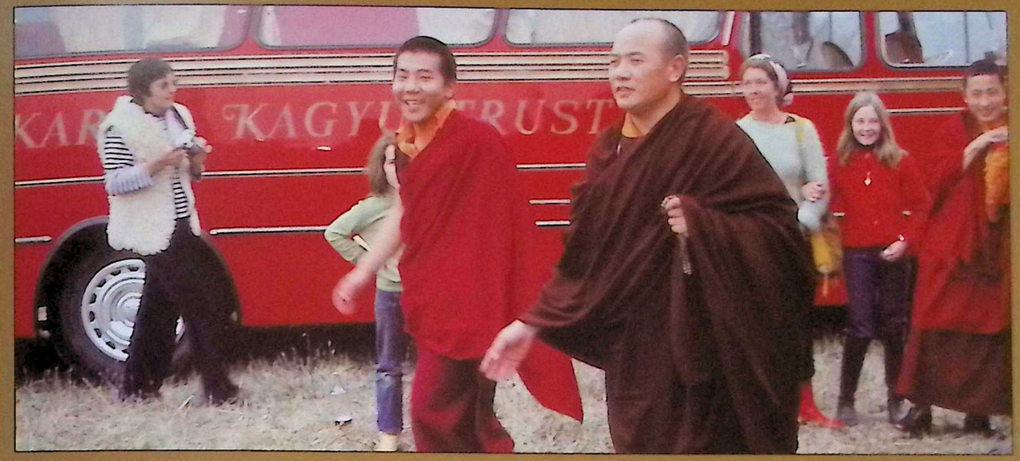
OSLOFJORD, NORWAY. AUGUST 1977. Boat ride to Hovedøya Island for a picnic. FLEMMING SKAHJEM-ERIKSEN

DORDOGNE, FRANCE. NOVEMBER 1977. Seated in the shadow of the bus that drove the entourage and staff to the event, students enjoy a meal during a break in the program. WOLFGANG NEUGEBAUER

On the Road

The Gyalwang Karmapa traveled round Europe in a vehicle evocative of the Magic Bus that took many Europeans overland to Asia for their first encounter with Buddhism. The organizers of his European tour purchased a bus, stripped out half the seats and installed armchairs for the 16th Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche, as well as cupboards for their belongings (and the occasional birdcage or two). The rest of his entourage and European staff occupied the remaining seats. During part of the tour, a car was also engaged to allow the Gyalwang Karmapa to ride ahead of the bus. Stenciled along the side were the words Karma Kagyu Trust, while emblazoned across the front was the Dharmachakra logo and the noble aspiration: *May the Victory Banner of the Kagyu Teachings Fly in a Hundred Directions*. The bus must have helped fulfill that aspiration every kilometer that it carried the Dharma King across his new kingdom.

KIEL, GERMANY. JULY 1977. Behind the Gyalwang Karmapa are Umze Thubten Zangpo and Achi Tsepal, translator. CLAUDIA SCHÜRER



DORDOGNE, FRANCE. JULY 1977. With the 3rd Jamgon Kongtrul Rinpoche. FLEMMING SKAHJEM-ERIKSEN

LANGWEDEL, GERMANY. JULY 1977. The Gyalwang Karmapa spent five days at Karma Sopa Ling and made daytrips from there to Kiel and to Hamburg to perform the Black Crown ceremony. CLAUDIA SCHÜRER

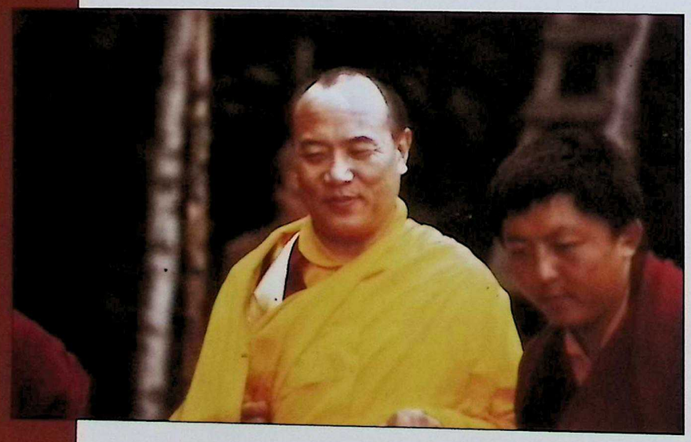
DORDOGNE, FRANCE. 1977. The Karma Kagyu Trust bus carried the Gyalwang Karmapa, the 3rd Jamgon Kongtrul Rinpoche and a growing entourage, around continental Europe. WOLFGANG NEUGEBAUER

OSLO, NORWAY. AUGUST 1977. Lama Tsultrim Namgyal pretending to drive the Karma Kagyu Trust Bus. VAIKE VOLT

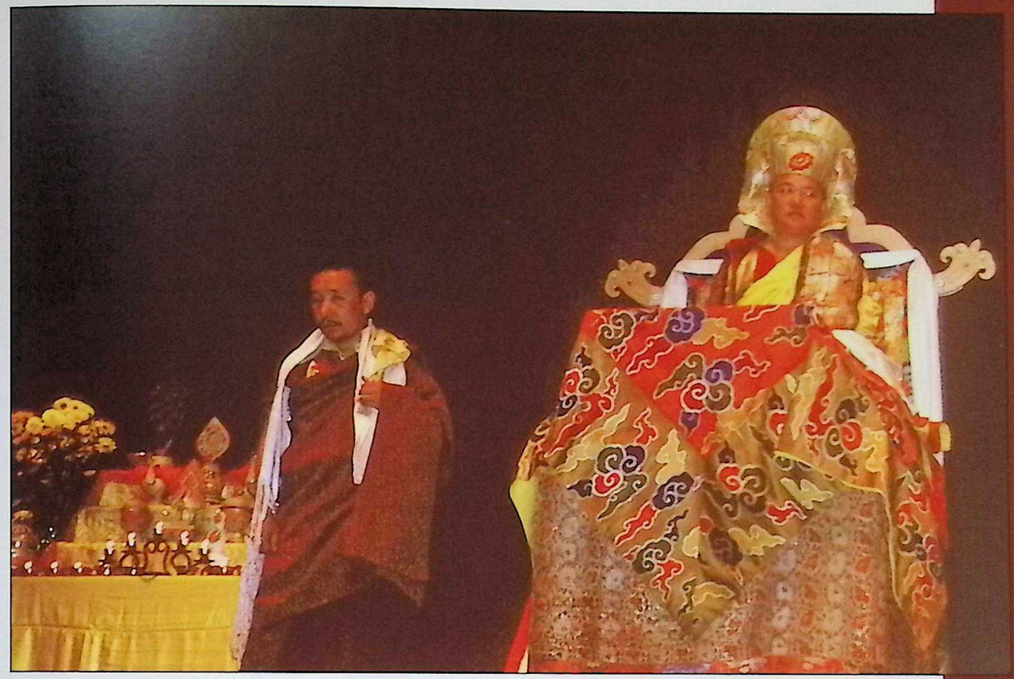
OSLO, NORWAY. AUGUST 1977. Lamas in front of the bus (l to r): Lama Namse, Solpon Lodro Sherab, Khenpo Tsultrim Gyamtso, Umze Thubten Zangpo, Phuntsok, Lama Talo, Chopon Gyaltsen Losang, Jigmela and Akong Tulku Rinpoche, whose son stands in front. FLEMMING SKAHJEM-ERIKSEN

OSLO, NORWAY. JULY/AUGUST 1977.
The 16th Karmapa, attendants and Black Crown form a stately procession as they cross Norwegian fields en route to a Black Crown ceremony.
FLEMMING SKAHJEM-ERIKSEN

OSLO, NORWAY. JULY/AUGUST 1977.
Walking the short distance from his residence to the main building of Karma Tashi Ling to perform Black Crown ceremony. FLEMMING SKAHJEM-ERIKSEN



OSLO, NORWAY. JULY/AUGUST 1977.
Leaving the shrine room following a Black Crown ceremony at Karma Tashi Ling. FLEMMING SKAHJEM-ERIKSEN

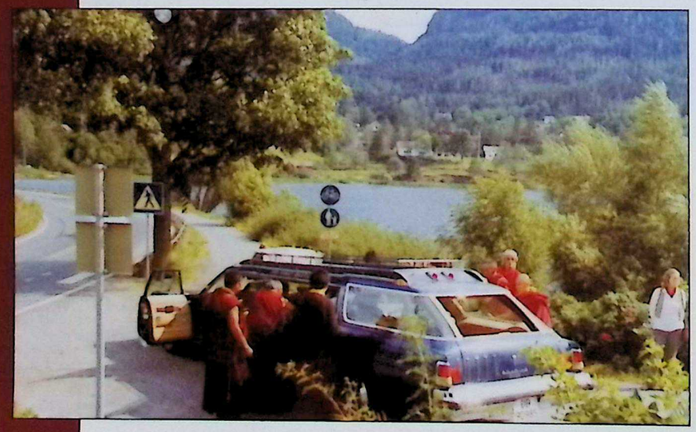


OSLO, NORWAY. JULY/AUGUST 1977. With Khenpo Tsultrim Gyamtso Rinpoche on the stage at Folkets Hus. FLEMMING SKAHJEM-ERIKSEN

OSLO, NORWAY. JULY/AUGUST 1977.
Blessing after Black Crown ceremony in a small cabin on the grounds of Karma Tashi Ling in Bjørndal.
FLEMMING SKAHJEM-ERIKSEN

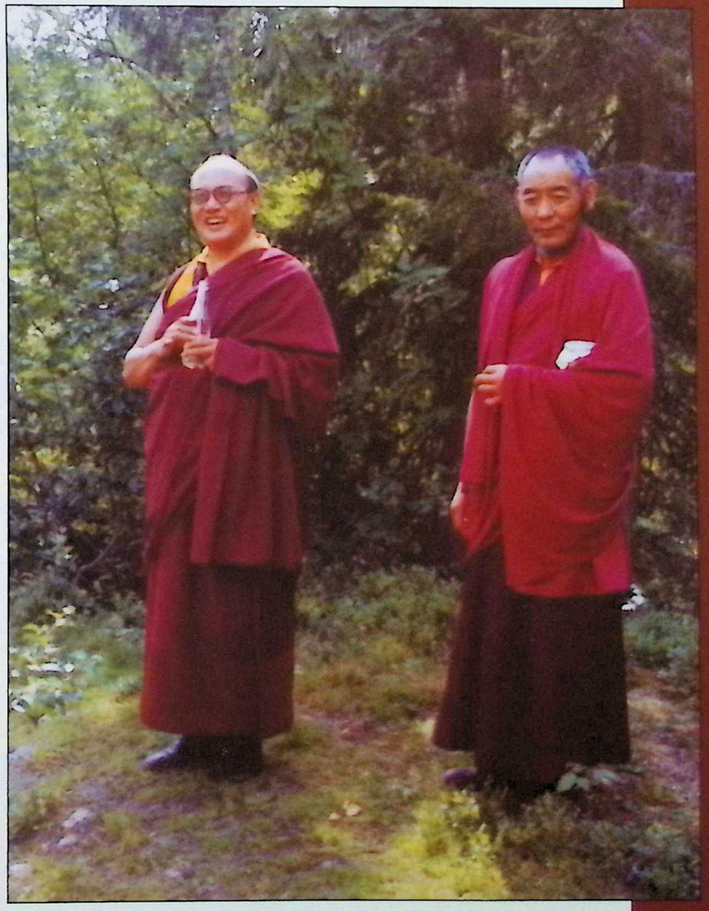
KROKSKOGEN, NORWAY. EARLY AUGUST 1977. Members of the sangha traveled together with the Gyalwang Karmapa to the Krokskogen woods. VAIKE VOLT

SUNDVOLLEN, NORWAY. AUGUST 1977. Having lunch at Sundvollen restaurant on Lake Tyrifjorden, after a walk in Krokskogen forest. FLEMMING SKAHJEM-ERIKSEN

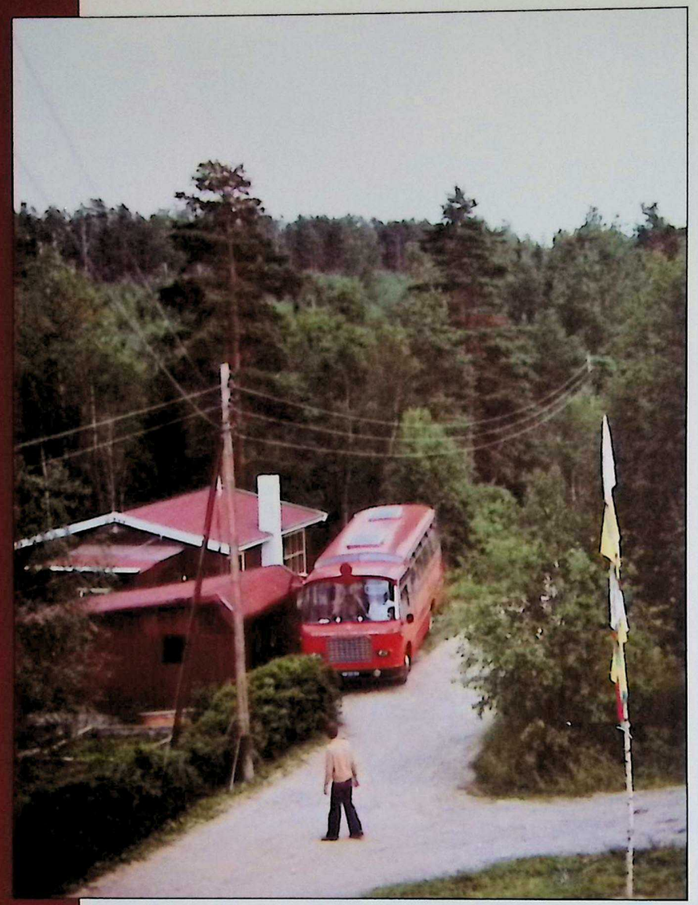


KROKSKOGEN, NORWAY. AUGUST 1977. Entering the limousine to return to Oslo after lunch at Sundvollen restaurant on Lake Tyrifjorden. VAIKE VOLT

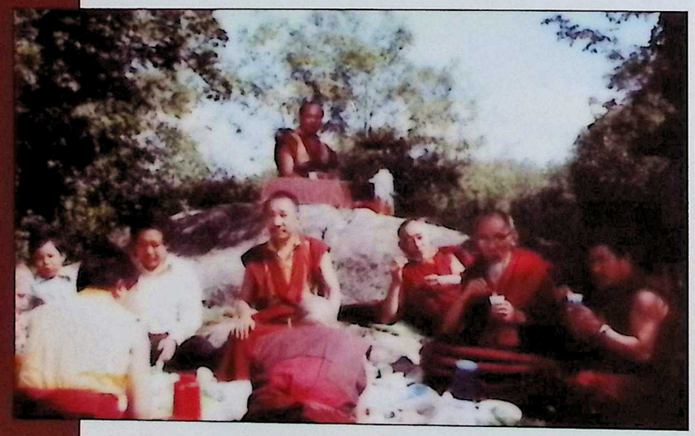
OSLO, NORWAY. JULY/AUGUST 1977. The Gyalwang Karmapa exploring a student's camera at Karma Tashi Ling center. VAIKE VOLT



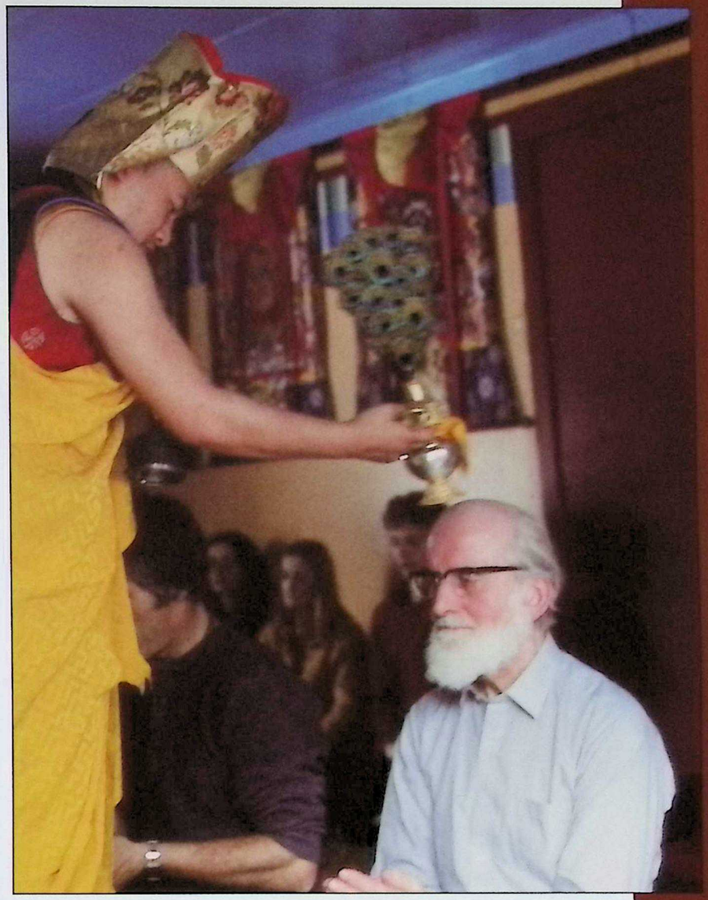
KROKSKOGEN, NORWAY. EARLY AUGUST 1977. Enjoying the woods of Krokskogen, northwest of Oslo. VAIKE VOLT



OSLO, NORWAY. AUGUST 1977. Karma Kagyu Trust bus as seen from the window of Karma Tashi Ling.
FLEMMING SKAHJEM-ERIKSEN



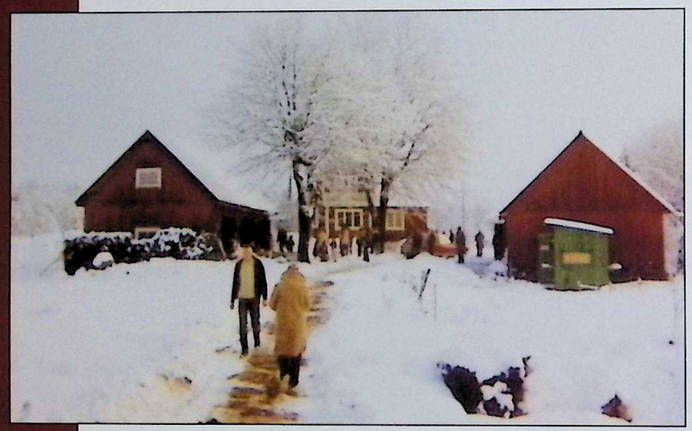
HOVEDØYA ISLAND, OSLO, NORWAY. AUGUST 1977. Picnic during trip on the fjord. With the Gyalwang Karmapa, facing camera, are (l to r) Jigme Tarap, Akong Rinpoche, Khenpo Tsultrim Gyamtso Rinpoche, Lodrö Sherab, Umze Thubten Zangpo and Chopon Gyaltsen Losang. Second row: Jigmela and unidentified monk.
KARMAPA PICTURE PROJECT



OSLO, NORWAY. AUGUST 1977. On the last evening of his visit to Norway, the Gyalwang Karmapa blesses those present, after conferring a Black Crown ceremony in Karma Tashi Ling.
FLEMMING SKAHJEM-ERIKSEN

OSLO, NORWAY. AUGUST 1977. The small, budding Norwegian practice community bids the Gyalwang Karmapa farewell in the VIP room of Oslo Fornebu airport. FLEMMING SKAHJEM-ERIKSEN

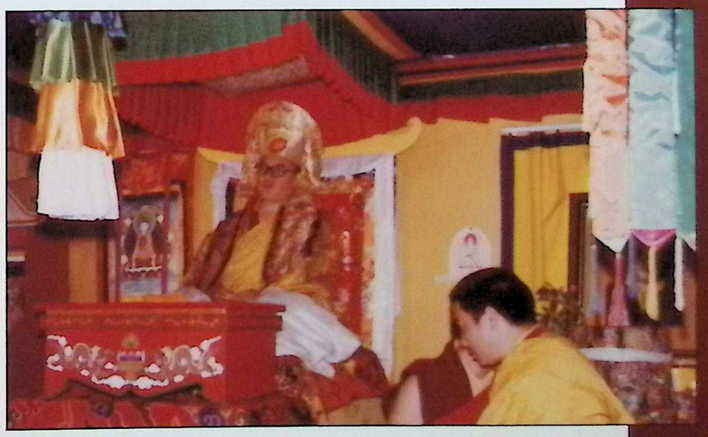
STOCKHOLM, SWEDEN. AUGUST 1977. The Gyalwang Karmapa plays the cymbals as the 3rd Jamgon Kongtrul also offers music during the consecration of Karma Shedrup Dargye Ling in Hökarvägen 2, Hägersten. VAIKE VOLT



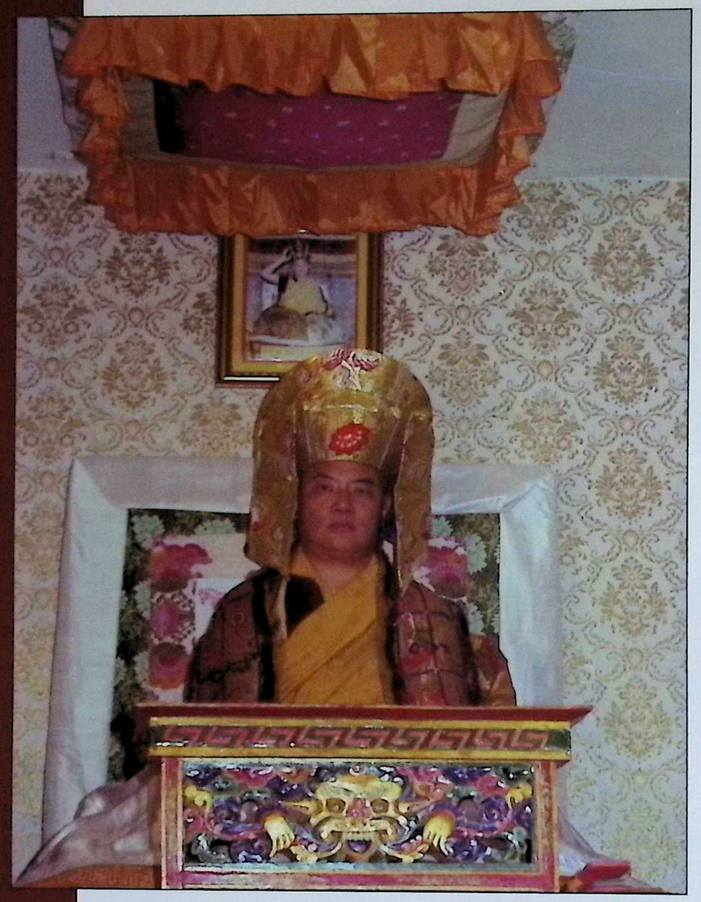
SPRÅXHULT, STRÖMSNÄSBRUK IN SMÅLAND, SWEDEN. DECEMBER 1974. During his first trip to Europe, the Gyalwang Karmapa conferred a Black Crown ceremony and, together with Kyabje Tenga Rinpoche and Akong Rinpoche, gave teachings and performed pujas in the barn (building on the right), which served as the shrine room for the Karma Ling center in Småland. VAIKE VOLT

STOCKHOLM, SWEDEN. AUGUST 1977. During a break in the consecration of the Dharma center in Stockholm. VAIKE VOLT

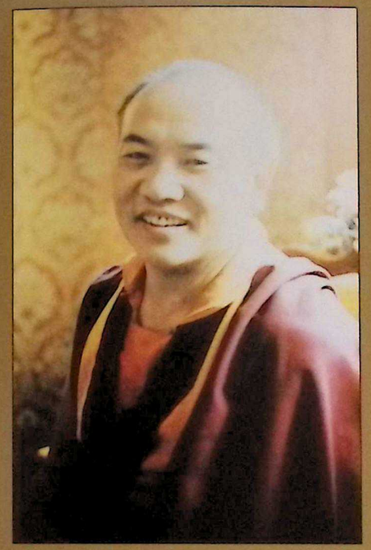
SPRÅXHULT, SMÅLAND, SWEDEN. DECEMBER 1974. One of the students named Elisabeth (pictured here) had rescued a dog named Saida. The Gyalwang Karmapa took to Saida, who sat with him in his room during meals and happily accepted various culinary treats, such as strawberries, which delighted the Gyalwang Karmapa greatly. Later, while conferring the Green Tara empowerment, he made certain that the dog Saida received the full empowerment. Here he is granting her the vase empowerment. BRITT LINDHE

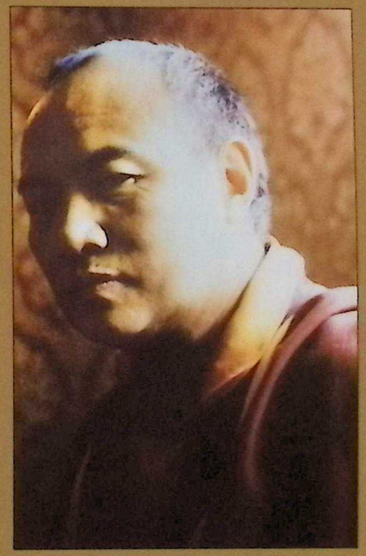


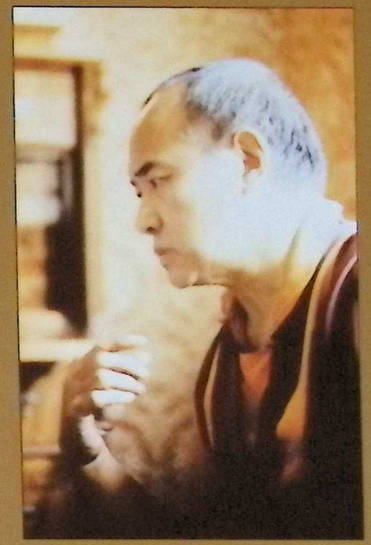
STOCKHOLM, SWEDEN. AUGUST 1977. About to perform a Black Crown ceremony at Karma Shedrup Dargye Ling center in Hägersten. The Crown is standing on the table left of the Gyalwang Karmapa in its brocade box. VAIKE VOLT

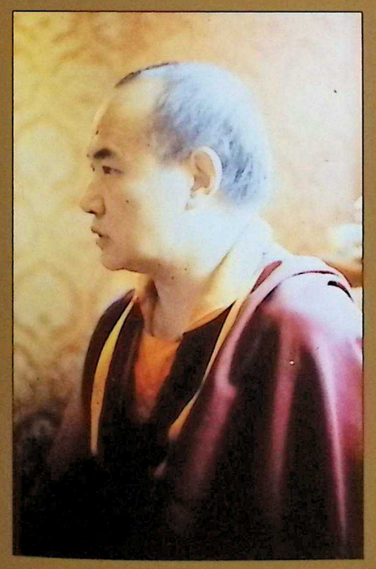


THIS PAGE: COPENHAGEN, DENMARK. DECEMBER 1974. Just prior to Black Crown ceremony at the Active University in Olfert Fischers Gade 40. This was the last ceremony the Gyalwang Karmapa conferred during this visit to Denmark. BENNY FRIIS GUNNØ

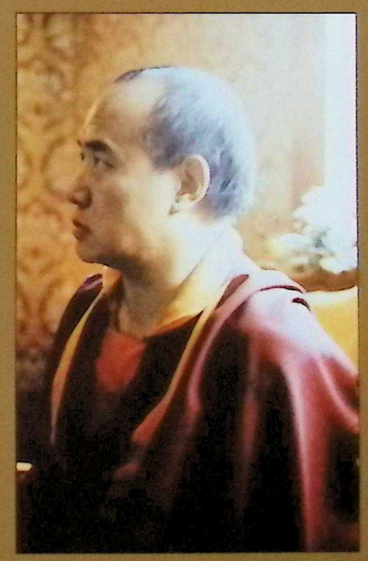


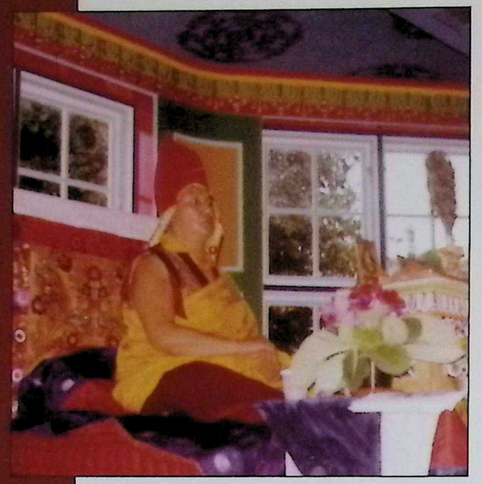






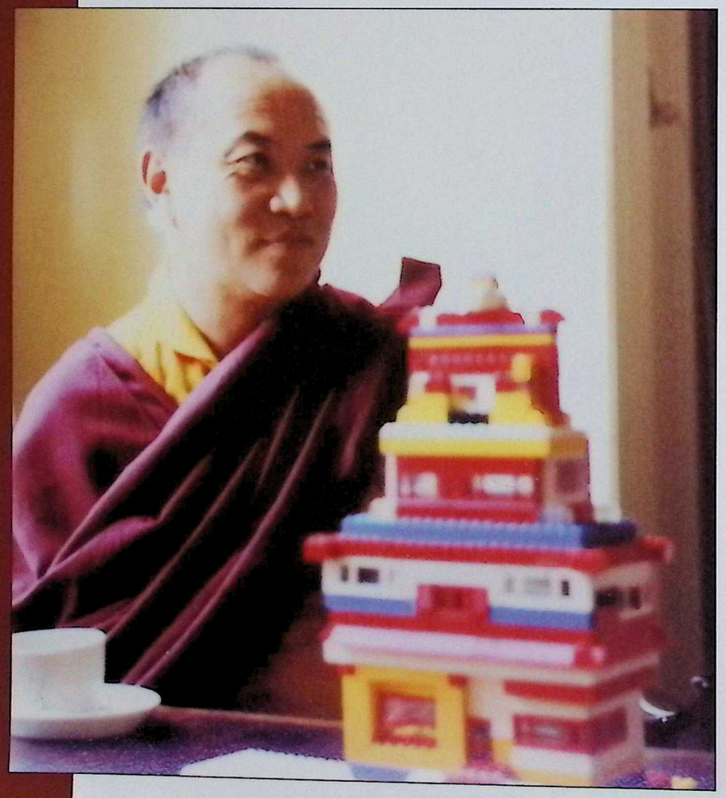
COPENHAGEN, DENMARK. AUGUST 1977. Private interview in Karma Drub Djy Ling Center in Svanemøllevej 56. HELMUT PRELLER



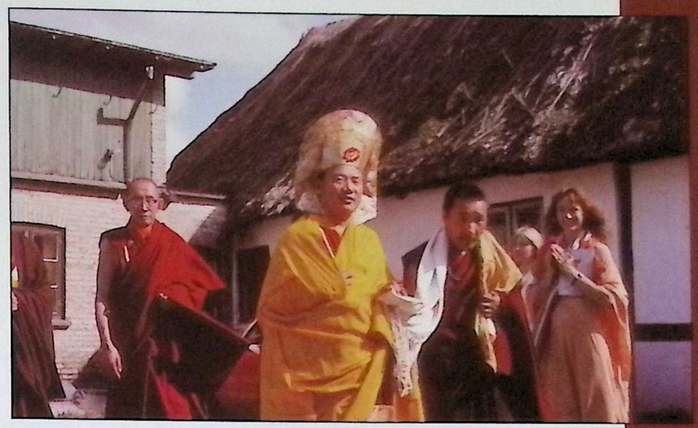


COPENHAGEN, DENMARK. AUGUST 1977. At Karma Drub Djy Ling Center in Svanemøllevej. CLAUDIA SCHÜRER

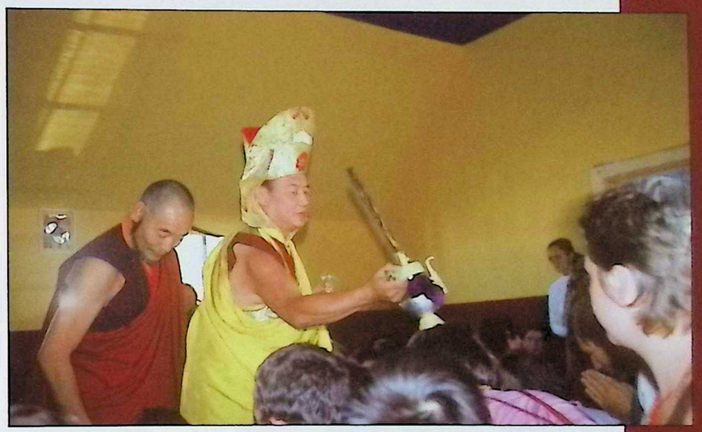
COPENHAGEN, DENMARK. AUGUST 24, 1977. At Odd Fellow Palaeet. Guru Rinpoche initiation. CLAUDIA SCHÜRER



COPENHAGEN, DENMARK. 1977.
During a prolonged stay in the waiting room of a diabetes clinic, the 16th Gyalwang Karmapa constructed this monastery from Legos. JYTTE AND PETER MARSTRAND



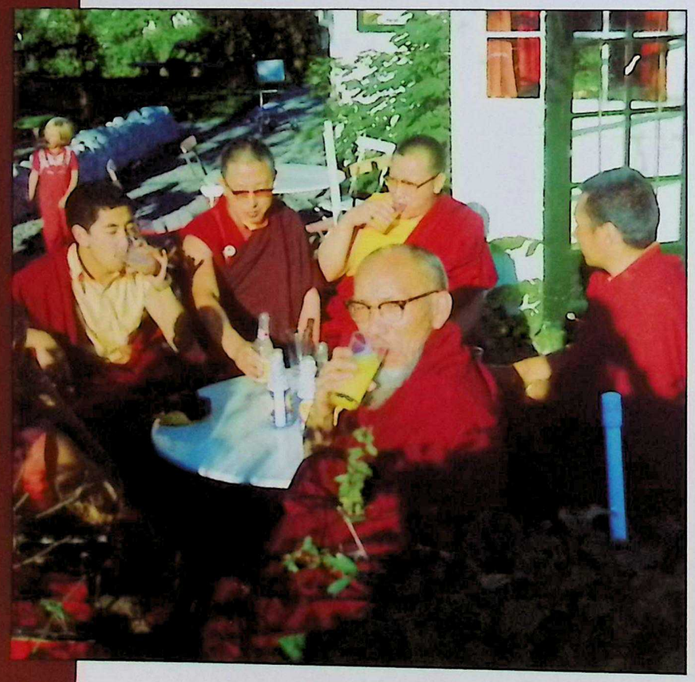
RØDBY, DENMARK. AUGUST 1977.
Khenpo Tsultrim Gyamtso Rinpoche escorts the Gyalwang Karmapa.
FLEMMING SKAHJEM-ERIKSEN



RØDBY, DENMARK. AUGUST 1977.
Milarepa initiation.
FLEMMING SKAHJEM-ERIKSEN

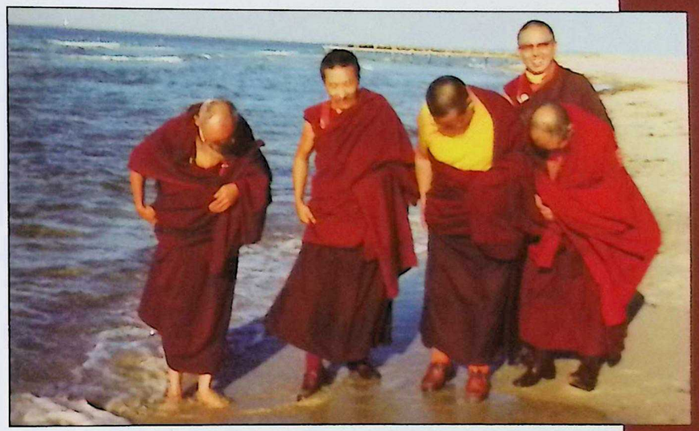
RØDBY, DENMARK. AUGUST 1977.
Milarepa initiation.
FLEMMING SKAHJEM-ERIKSEN

HORNBÆK, DENMARK. AUGUST / SEPTEMBER 1977. The Gyalwang Karmapa and his heart son are invited to lunch by the owners of the café. FLEMMING SKAHJEM-ERIKSEN

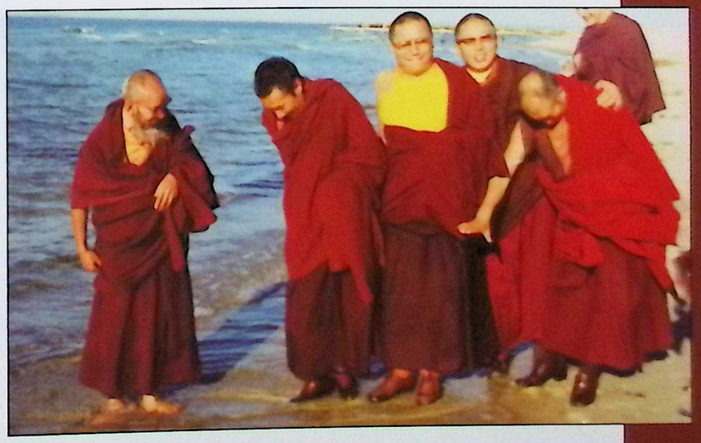


HORNBÆK, DENMARK.
AUGUST / SEPTEMBER 1977.
At a beachside café.
CLAUDIA SCHÜRER

HORNBÆK, DENMARK.
AUGUST / SEPTEMBER 1977.
During an outing to the sea after an intensive two-week Dharma program. The party traveled in the Karma Kagyu Trust bus. From left, Lama Namse, Khenpo Tsultrim Gyamtso Rinpoche, Lama Talo, Umze Thubten Zangpo and Phuntsok. CLAUDIA SCHÜRER



HORNBÆK, DENMARK.
AUGUST / SEPTEMBER 1977.
Lamas testing to see whether their new shoes are truly waterproof.
CLAUDIA SCHÜRER



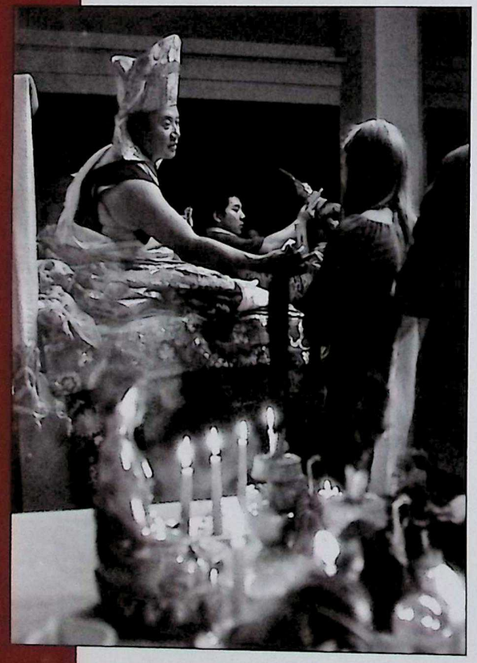
HORNBÆK, DENMARK.
AUGUST / SEPTEMBER 1977.
From left in forefront, Umze Thubten Zangpo, Khenpo Tsultrim Gyamtso Rinpoche, Lama Namse, Lama Lodro and Lama Talo.
CLAUDIA SCHÜRER

ODENSE, DENMARK. SEPTEMBER 1977. Black Crown can be seen on table at back.
FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV

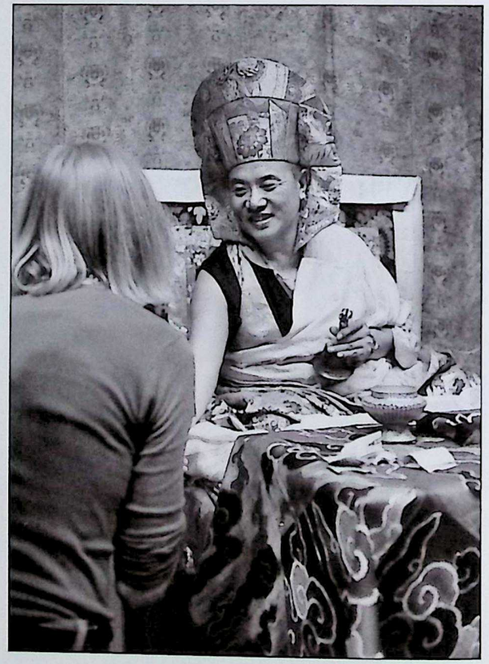
ODENSE, DENMARK. SEPTEMBER 1977.
Black Crown ceremony in the Town Meeting House.
FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV

THIS PAGE: ODENSE, DENMARK. SEPTEMBER 1977. Blessings are offered as part of a Black Crown ceremony held in the Fyns Forsamlingshus (Town Meeting House). FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV

ODENSE, DENMARK. SEPTEMBER 1977. Black Crown ceremony held in the Fyns Forsamlingshus (Town Meeting House). FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV



ODENSE, DENMARK. SEPTEMBER 1977. Altar combines elements of East and West. FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV



ODENSE, DENMARK. SEPTEMBER 1977. Blessing Flemming Ryborg following the Black Crown ceremony. FYENS STIFTSTIDENDES PRESSEFOTOSAMLING / MOGENS KNUDSEN, ODENSE STADSARKIV

VIENNA, AUSTRIA. SEPTEMBER 1977. The Gyalwang Karmapa conferred the Black Crown ceremony twice on this day at the Künstlerhaus, which was then holding an exhibition on the Borobudur stupa site in Indonesia. ERNST KAINERSTORFER, COURTESY OF KRONENZEITUNG

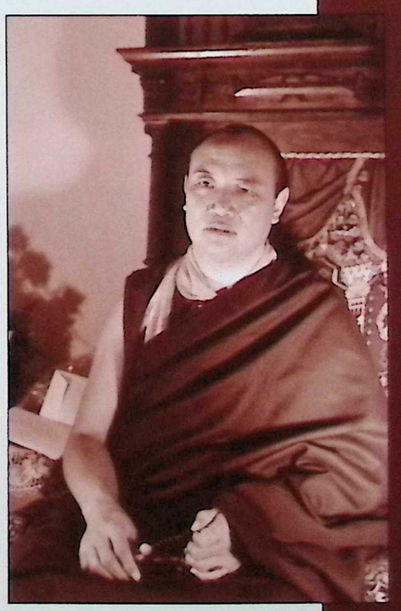
RIKON, SWITZERLAND. JANUARY 1975. Visiting the pan-sectarian Tibet Institute, founded under the patronage of His Holiness the Dalai Lama. During his 10-day visit to Rikon and Winterthur, the Gyalwang Karmapa gave teachings and performed Black Crown ceremonies. REGULA GEHRING

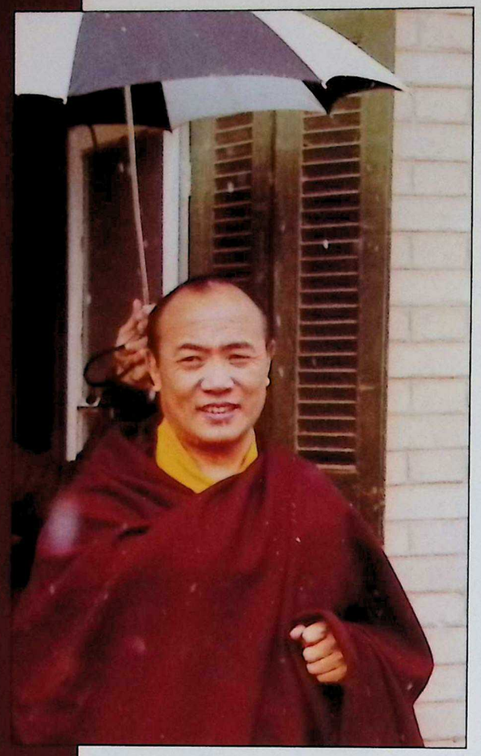
EUROPE. 1977. With the 3rd Jamgon Kongtrul Rinpoche, likely in Switzerland. KAGYU SAMYE LING

ZOLLIKON, SWITZERLAND. SEPTEMBER 1977. Taking tea with Dora Kalff and her family. Seated on sofa is Dora Kalff and on floor to left and right of the Gyalwang Karmapa are Gloria and Peter Kalff. Hannah Nydahl is shown from behind. COURTESY OF THE KALFF FAMILY

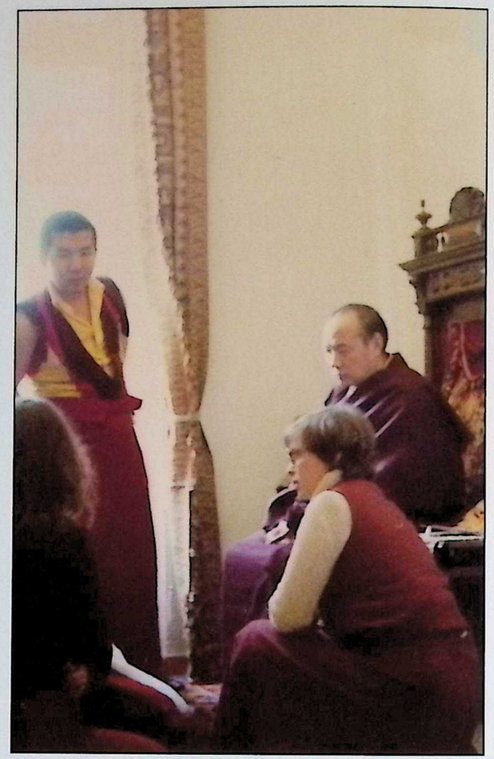
VIENNA, AUSTRIA. SEPTEMBER 1977. Outside of what was then the main Buddhist center in Austria in Scheibbs.
ADRIANA BOLDERHAY, COURTESY OF LIESL MIKURA

LEFT TO RIGHT: VIENNA, AUSTRIA. SEPTEMBER 1977. At ease after conferring refuge to students in the Thubten Rime Chö Ling center. LAMA OSKAR KORNMÜLLER ~ ATHENS, GREECE. JANUARY 1978. Seated on a throne previously belonging to George the Ist, King of Greece (reigned 1863-1913), at Athens' Karma Drubgyu Chökhor Ling center in Nea Smyrni. SOTIRIS POLYZOIS

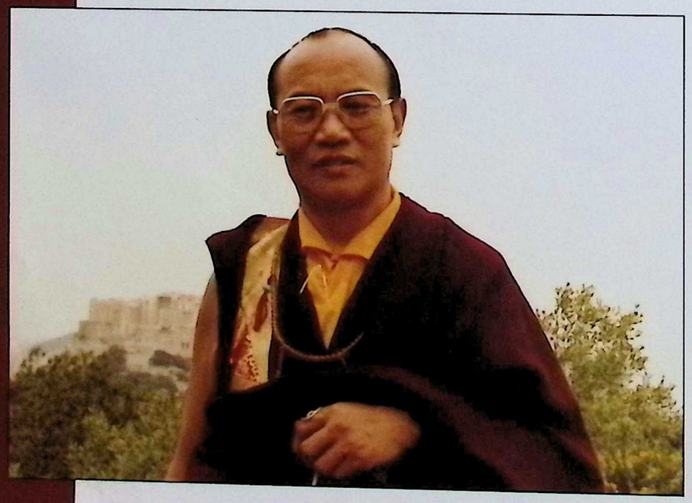




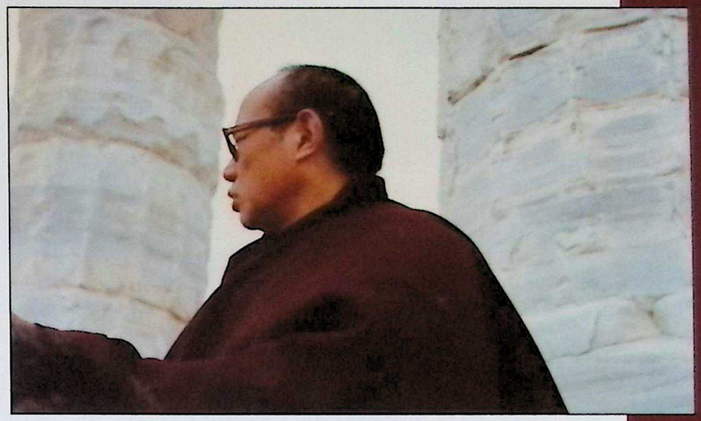
ATHENS, GREECE. JANUARY 1978. Snow falling outside Karma Drubgyu Chökhor Ling Center on 7 Stratigou Plastira Street, Nea Smyrni in Athens. CHRYSSOULA ZERBINI



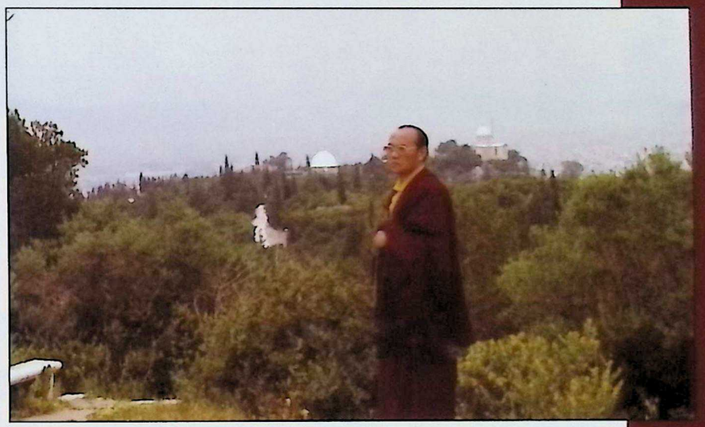
ATHENS, GREECE. JANUARY 1978. Private interview at Karma Drubgyu Chökhor Ling in Nea Smyrni. CHRYSSOULA ZERBINI



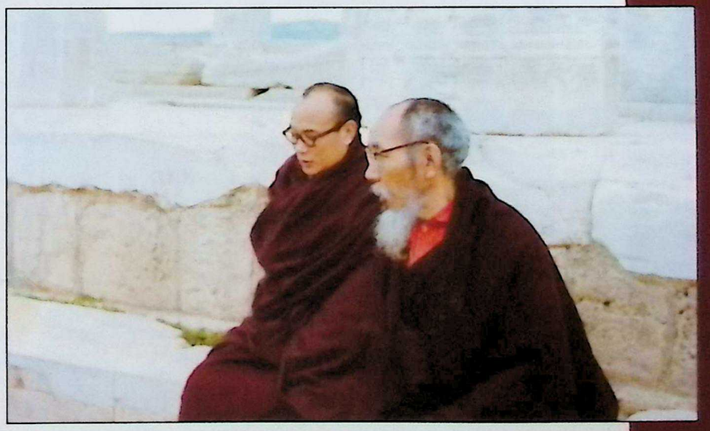
ATHENS, GREECE. JANUARY 1978. During outing in the area of the Acropolis (seen here in background). HARA KALOMIRI



CAPE SOUNION, GREECE. JANUARY 1978. Two ancient cultures meet at the Temple of Poseidon. CHRYSSOULA ZERBINI

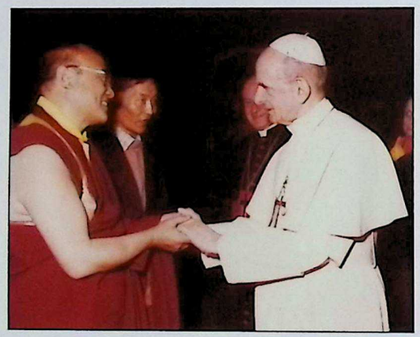


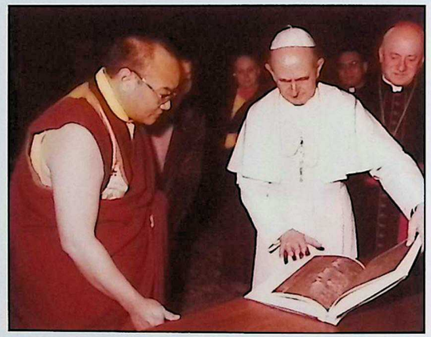
ATHENS, GREECE. JANUARY 1978. Acropolis area, Philopappou hill in background. HARA KALOMIRI

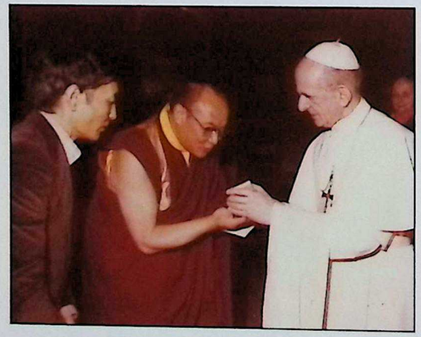


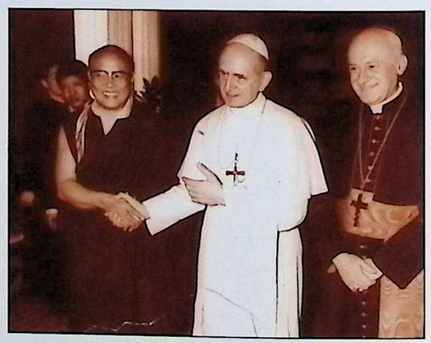
CAPE SOUNION, GREECE. JANUARY 1978. At the Temple of Poseidon, pictured with Umze Thubten Zangpo. CHRYSSOULA ZERBINI

VATICAN. JANUARY 1975. With Pope Paul VI and, on the left, Akong Rinpoche and Namkhai Norbu Rinpoche and, on the right, Cardinal Sergio Pignedoli, Jigmela, Sister Palmo and Tenzin Chonyi. OFFICIAL VATICAN PHOTOGRAPH, COURTESY OF KAGYU SAMYE LING







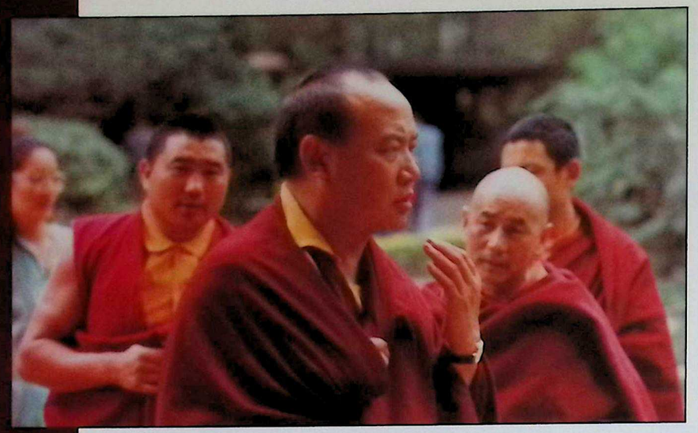


VATICAN. JANUARY 1975. LEFT TO RIGHT, TOP TO BOTTOM: Meeting with Pope Paul VI. OFFICIAL VATICAN PHOTOGRAPH, COURTESY OF KAGYU SAMYE LING ~ Pope Paul VI presents a book to the Gyalwang Karmapa. OFFICIAL VATICAN PHOTOGRAPH, COURTESY OF KAGYU SAMYE LING ~ Pope Paul VI presents to the Gyalwang Karmapa a gold medallion or coin. Namkhai Norbu Rinpoche (l) interpreted for the Gyalwang Karmapa during the meeting. KTD ARCHIVES ~ With Pope Paul VI. OFFICIAL VATICAN PHOTOGRAPH, COURTESY OF KAGYU SAMYE LING

VATICAN. JANUARY 1975. During the trip to the Vatican to meet Pope Paul VI, Cardinal Sergio Pignedoli escorts the Gyalwang Karmapa to meet the Pope, and later on a tour of St. Peter's Basilica. OFFICIAL VATICAN PHOTOGRAPH, COURTESY OF KAGYU SAMYE LING

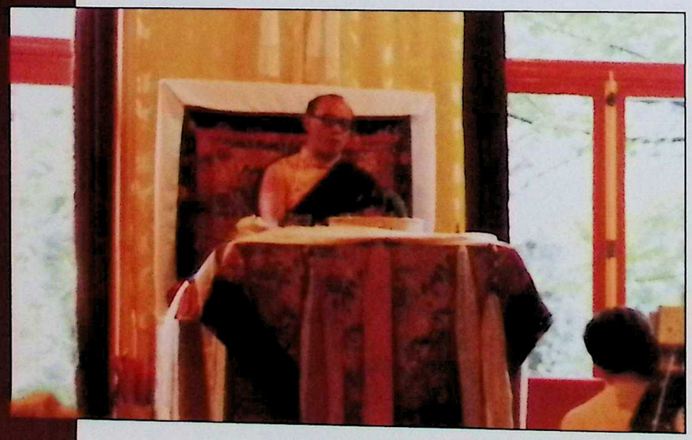
In the Vatican

In a *People Magazine* interview in 1977, when asked why he thought Buddhism was the best religion, the 16th Gyalwang Karmapa is quoted as replying: "It isn't. It just happens to be my religion." This exceptionally nonpartisan view was matched by deeds. In mid-January of 1975, the Gyalwang Karmapa traveled to Rome for a private audience with Pope Paul VI. During their meeting, the Pope praised the Karmapa for fostering the "spiritual as well as moral values of humanity." Although the Gyalwang Karmapa's remarks are not recorded, photos make clear his affection and openness toward the Roman Catholic leader. The Catholic newswire made a point of reporting that His Holiness Pope Paul VI addressed the Gyalwang Karmapa in English as "Your Holiness." The two spiritual leaders exchanged gifts – medallions, books and a statue of Buddha Shakyamuni. Most importantly, they shared genuine warmth and mutual respect.

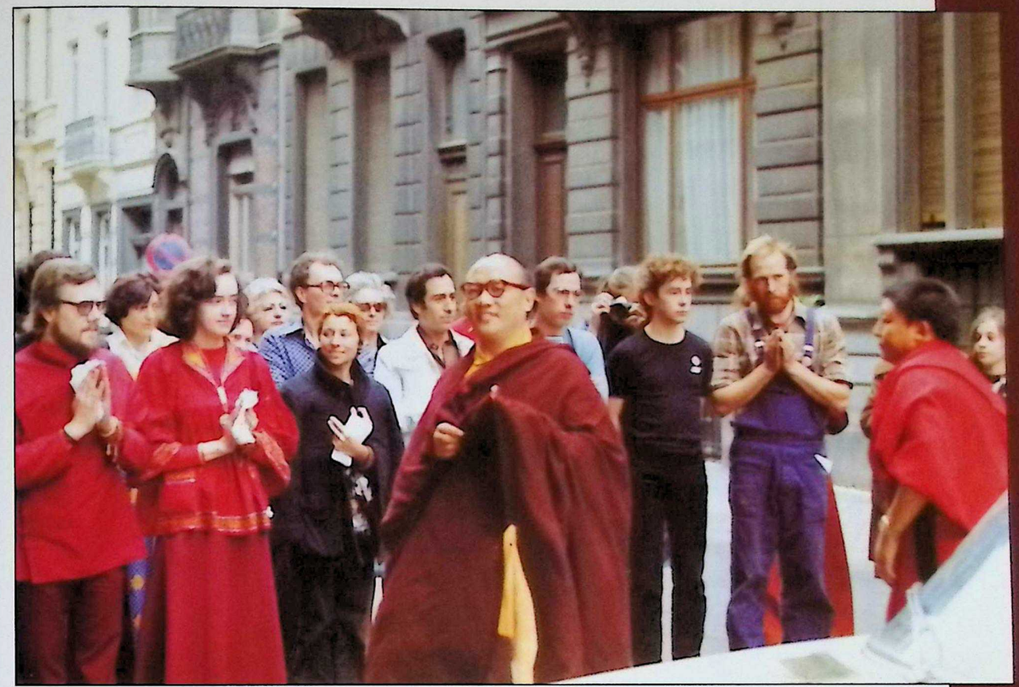


ANTWERP, BELGIUM. JULY 1977.
During an outing to Antwerp Zoo, with Lama Garwang to the right.
COURTESY OF CARLO LUYCKX

BRUSSELS, BELGIUM. JULY 1977.
With the 3rd Jamgon Kongtrul Rinpoche, arriving at the center.
COURTESY OF CARLO LUYCKX



BRUSSELS, BELGIUM. JULY 1977.
Inaugurating the center in Brussels.
COURTESY OF CARLO LUYCKX



BRUSSELS, BELGIUM. JULY 1977. Students welcome the Gyalwang Karmapa as he arrives at 31-33 rue Capouillet in Brussels, where he inaugurated the new center of Karma Shedrub Gyamtso Ling. COURTESY OF CARLO LUYCKX

BRUSSELS, BELGIUM. JULY 1977. At the center in Brussels. COURTESY OF CARLO LUYCKX

HANTUM, NETHERLANDS. AUGUST 1977. Crossing the fields en route to the farm. EELKO ROMKEMA

HANTUM, NETHERLANDS. AUGUST 1977. Villagers beholding the extraordinary sight of the Gyalwang Karmapa passing in a coach. EELKO ROMKEMA

HANTUM, NETHERLANDS. AUGUST 1977. Indicating the exact location where the temple and retreat center should be built. The location was marked by a steel pole or "dagger" (*phurpa*), which was then rammed into the soil. EELKO ROMKEMA

HANTUM, NETHERLANDS. AUGUST 1977. A local farmer, Jan Grijpstra, offered his horses and buggy and donned the traditional coachman's outfit to drive the Gyalwang Karmapa to the land. At left are Ageeth Fransen (l) and Harriette Radovic (r), whom the Gyalwang Karmapa had invited to join him. Just visible at right is Lama Garwang, who would oversee the Dharma center built on this land a decade later. EELKO ROMKEMA

A Day at the Farm

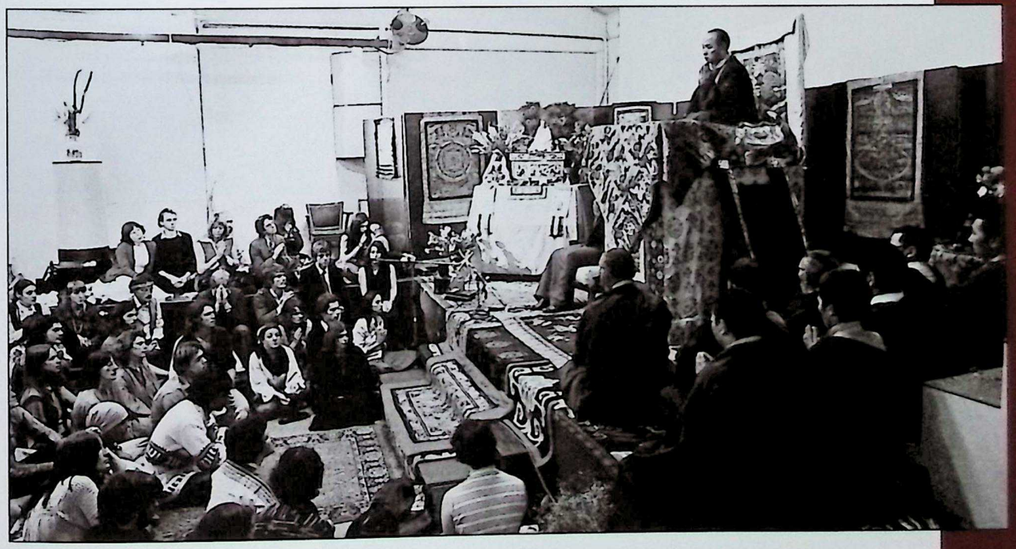
On one occasion, the Gyalwang Karmapa expressed a wish to visit a "small place" in Holland. Sure enough, a Dutch woman whose husband had recently passed away invited the Gyalwang Karmapa to visit her farm in Friesland, and the invitation was readily accepted. A neighbor offered to convey the visitors in a horse and carriage from the nearby village across the open fields to her house, and did so in formal coachman's attire to make the experience complete. As the Gyalwang Karmapa received people indoors, Jamgon Kongtrul Rinpoche delivered an impromptu Dharma talk to the friends and curious neighbors gathered outside. The woman – Ageeth Fransen – offered the Gyalwang Karmapa her farmhouse and fields on that day. He performed a special blessing on the land, marking the spot where a temple and retreat center should be built, and then departed for the next stop on his Dharma tour. Another day in the life of the Gyalwang Karmapa ... and today on this spot stands the Dharma center called Karma Delek Chö Phel Ling, as well as a stupa and small retreat center.

HANTUM, NETHERLANDS. AUGUST 1977.
Explaining the meaning of a Mahakala thangka that hangs on the wall behind Dorje Radovic (r). EELKO ROMKEMA

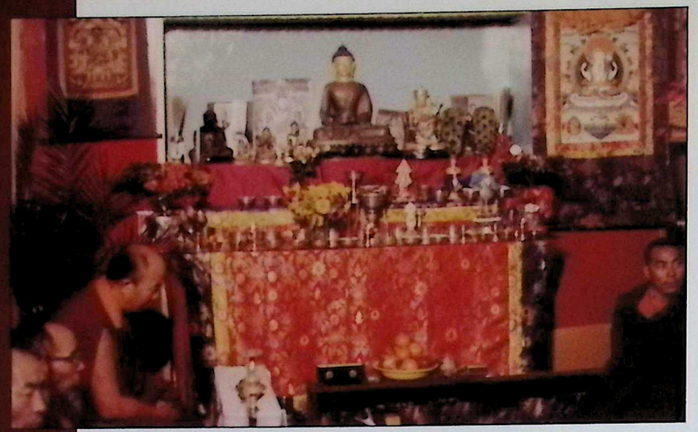
HANTUM, NETHERLANDS. AUGUST 1977.
Standing with the 3rd Jamgon Kongtrul Rinpoche in front of the farm.
EELKO ROMKEMA

THE HAGUE, NETHERLANDS. JANUARY 1975.
With K. Shankar Bajpai, former political officer to Sikkim, then Indian Ambassador to the Netherlands, at a reception hosted in the Gyalwang Karmapa's honor.
KAGYU SAMYE LING

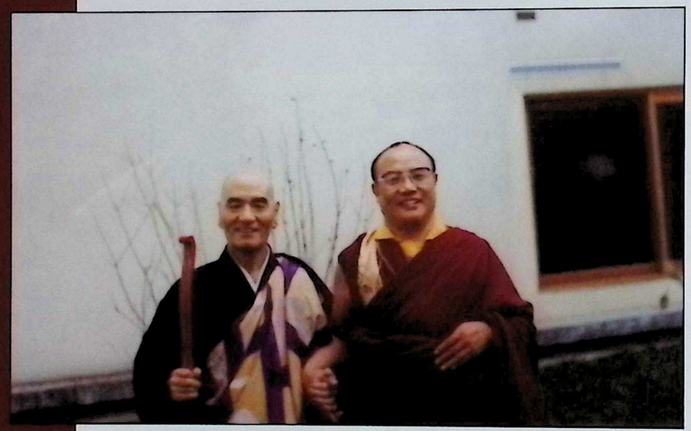
AMSTERDAM, NETHERLANDS. AUGUST 1977.
Achi Tsepal translates his words, as the 16th Gyalwang Karmapa continues to connect non-verbally with the audience. HUGO SCHUIT



AMSTERDAM, NETHERLANDS. AUGUST 1977. During teachings at Kosmos, an important Amsterdam institution that hosted major spiritual and cultural events. As the audience occupies all the floor space, lamas from the entourage perch on the edge of the stage in the foreground and the 3rd Jamgon Kongtrul Rinpoche sits on a chair on the other side of the throne. HUGO SCHUIT



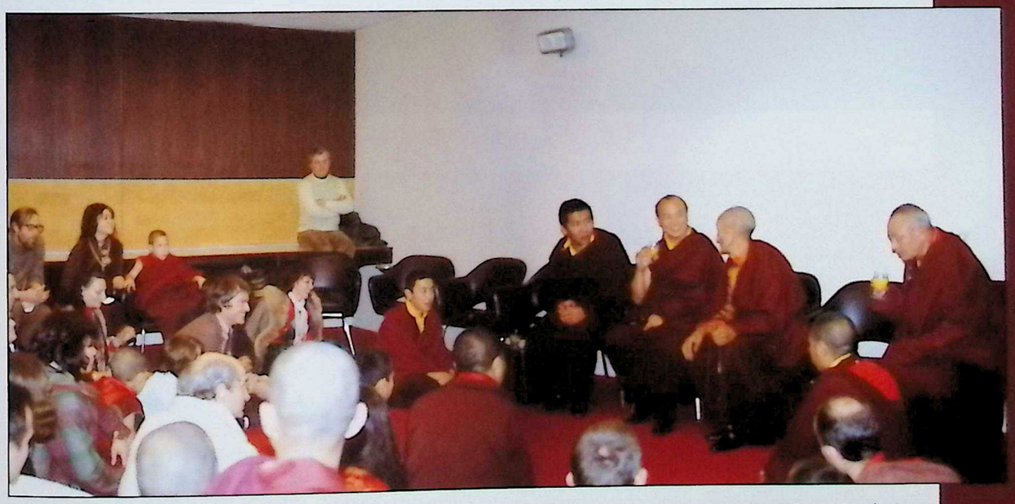
PARIS, FRANCE. JANUARY 1975. Tenga Rinpoche, Lama Lodu and other members of the entourage at Kagyü Dzong center in Paris, 24, rue Philippe Hecht. KAGYU SAMYE LING



PARIS, FRANCE. JANUARY 1975. The Gyalwang Karmapa with Japanese Zen master, Taisen Dashimaru, during a visit to the seat of the International Zen Association (Association Zen Internationale), which was then a Dojo in rue Pernety. The Gyalwang Karmapa gave the Japanese master five statues and a copy of the Dohakosha collection of songs of realization of Indian mahasiddhas, printed in Rumtek. Taisen Dashimaru also attended a Black Crown ceremony held during this trip to Paris. KAGYU SAMYE LING

DORDOGNE, FRANCE. JUNE 1977. During this group audience with students from Spain, the Gyalwang Karmapa gave his permission to open Dharma centers in Spain, and gave them a name: Karma Lodro Gyamtso Ling. Seated in front of the Gyalwang Karmapa are Akong Rinpoche and, in white, Lama Tsondru, today a teacher in one of the centers authorized that day. PHOTOGRAPH BY THE 3RD JAMGON KONGTRUL RINPOCHE, COURTESY OF SAMYE DZONG BARCELONA

PARIS, FRANCE. 1977. Most often during his air travel a VIP room was arranged for the Gyalwang Karmapa – who traveled on a diplomatic passport – to await flights when he traveled. On this occasion, while the entourage is occupied checking in for the flight, the Gyalwang Karmapa has slipped away to enjoy his time in the public waiting area in the airport in Paris. KTD ARCHIVES

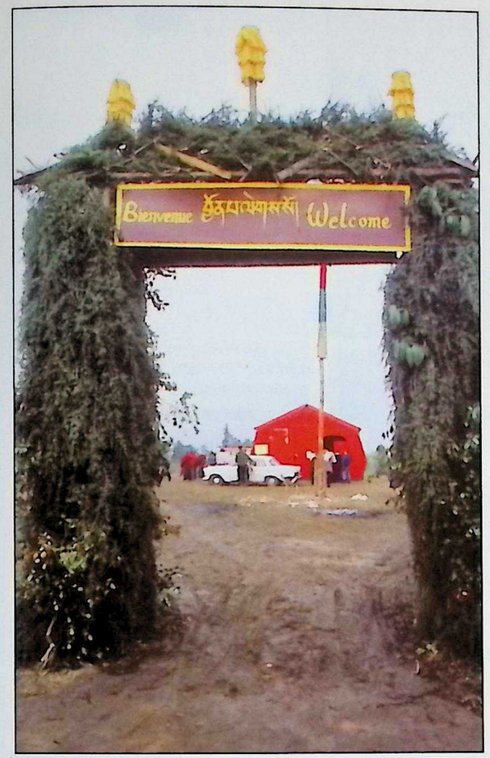


PARIS, FRANCE. 1977. The young Western monk seated to the left is Karma Tsultrim (Ossian Maclise) an Anglo-American boy recognized as a tulku by the Gyalwang Karmapa in 1976. The lama seated on the floor is Lama Gyurme. Seated in chairs are (l to r) the 3rd Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa and Kalu Rinpoche. KTD ARCHIVES

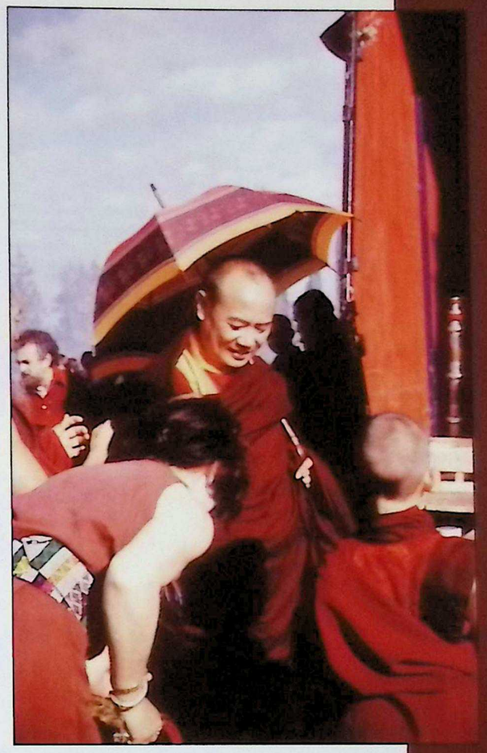
BORDEAUX, FRANCE. 1975. Boarding a helicopter, most likely to fly over donated land. KAGYU SAMYE LING

DORDOGNE, FRANCE. NOVEMBER 1977. Trip to consecrate land offered by Mr. and Mrs. Benson. KAGYU SAMYE LING

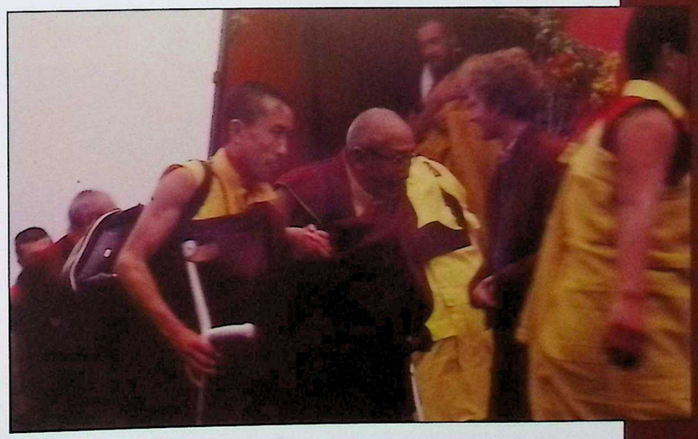
DORDOGNE, FRANCE. NOVEMBER 1977. The Gyalwang Karmapa is joined by two gendarmes and Bernard Benson (pictured here at back), officially marking land donated to him by Mr. Benson and his wife. PHOTOGRAPH BY THE 2ND AKONG RINPOCHE. COURTESY OF KAGYU SAMYE LING



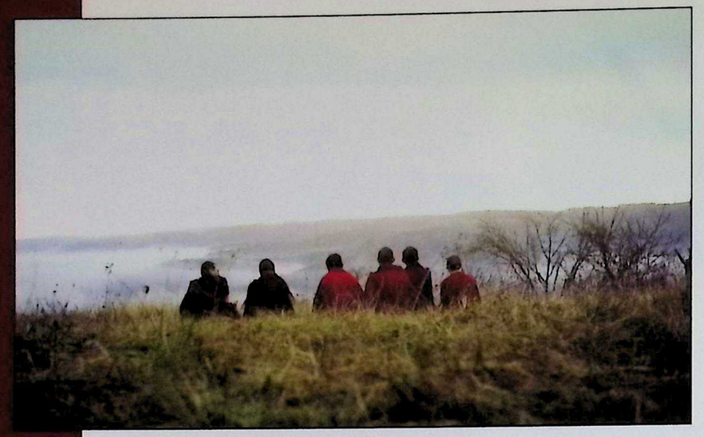
DORDOGNE, FRANCE. NOVEMBER 1977. Lamas and disciples alike are welcomed in Tibetan, English and French at the gate erected at the entrance to the land where the consecration ceremonies would take place over the next weeks. FLEMMING SKAHJEM-ERIKSEN



DORDOGNE, FRANCE. NOVEMBER 1977. The Gyalwang Karmapa stops to interact with Hetty Maclise and her son Ossian Maclise whom the Gyalwang Karmapa had recognized as an incarnate lama. At back is Bernard Benson. HANNA SEVERIN



DORDOGNE, FRANCE. NOVEMBER 1977. The 10th Nenang Pawo Rinpoche arrives at the land-blessing ceremony. WOLFGANG NEUGEBAUER



DORDOGNE, FRANCE. NOVEMBER 1977.
At rest in the beauty of the Dordogne countryside. WOLFGANG NEUGEBAUER

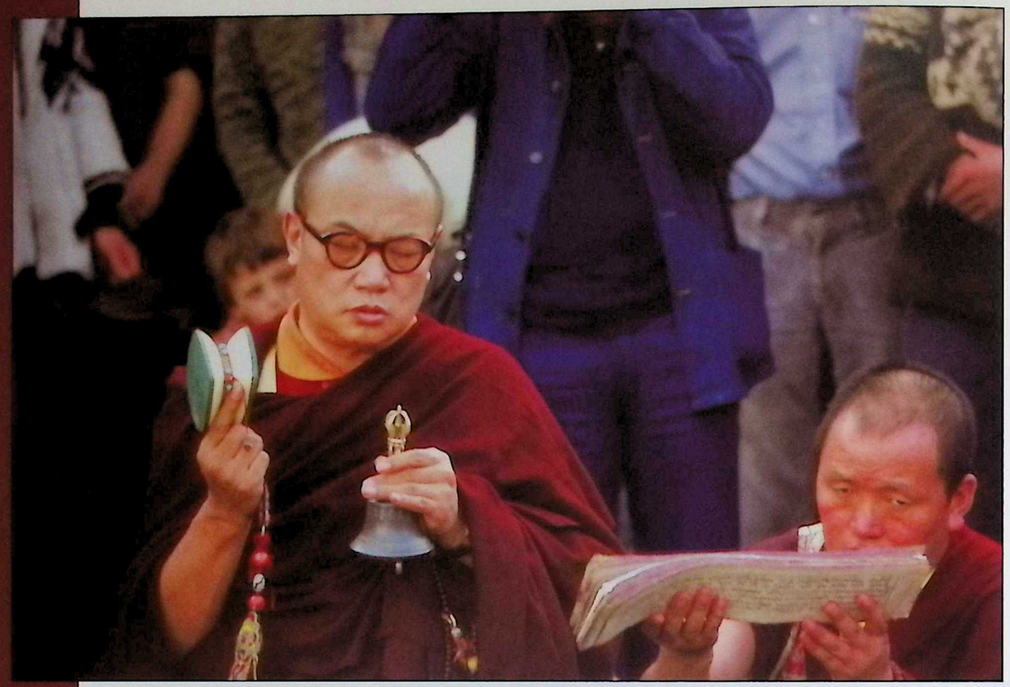
DORDOGNE, FRANCE. NOVEMBER 1977.
Enjoying the autumn sun are (l to r) Gendun Rinpoche, Jigmela, Lama Purtse (Gendun Rinpoche's personal attendant) and an unidentified Western monk.
WOLFGANG NEUGEBAUER

DORDOGNE, FRANCE. NOVEMBER 1977.
With the 3rd Jamgon Kongtrul Rinpoche surrounded by lamas, monks and laypeople: the newly ordained Karma Namgyal (far left), Lama Thubten from Birmingham UK (just left of the 3rd Jamgon Kongtrul Rinpoche), and on right: Lama Namse and Lama Lodro.
HANNA SEVERIN

DORDOGNE, FRANCE. NOVEMBER 1977.
Lamas playing ritual musical instruments during the purification puja.
WOLFGANG NEUGEBAUER

DORDOGNE, FRANCE. NOVEMBER 1977.
Smoke offering and horns during the purification puja.
WOLFGANG NEUGEBAUER

DORDOGNE, FRANCE. NOVEMBER 1977.
Students circumambulate the wooden tent during the all-day purification puja.
WOLFGANG NEUGEBAUER

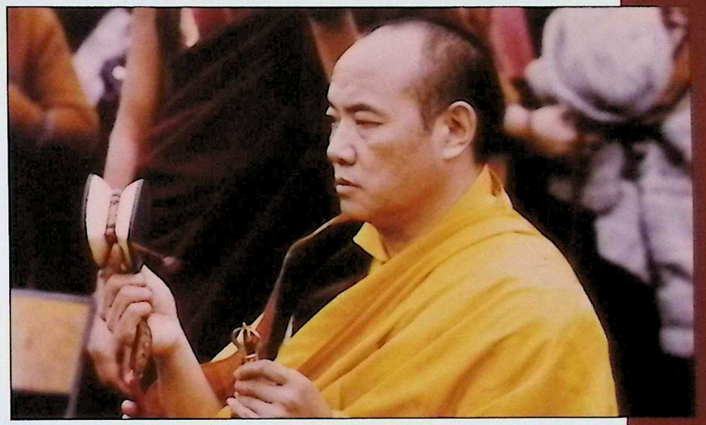


DORDOGNE, FRANCE. NOVEMBER 1977. Consecrating the land of Dagpo Kagyu Ling. FLEMMING SKAHJEM-ERIKSEN

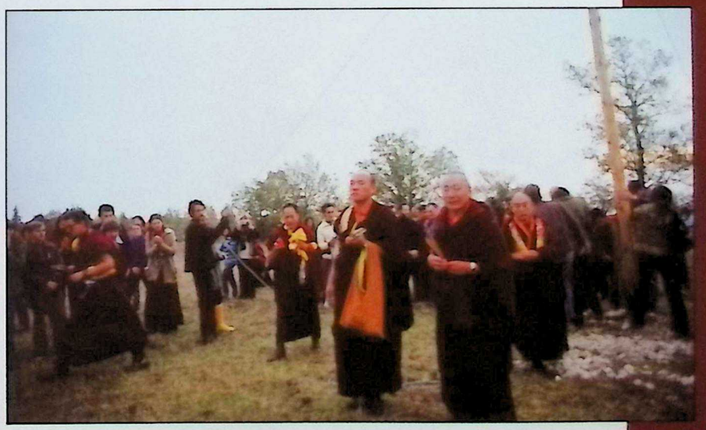
Blessing the Ground: Dordogne

As the Gyalwang Karmapa traveled the world, people were often inspired to offer him land for his Dharma activities, not only in Sikkim and Bhutan, but also in upstate New York and downtown Hong Kong, in Canada's Yukon territories and Dutch farm country – and in the lush hills of Dordogne. The millionaire inventor Bernard Benson and his wife offered the Gyalwang Karmapa a large tract during his first trip to Europe in 1974. The consecration of that land formed a centerpiece of his second European tour. Many important rinpoches and lamas and some 800 students attended the elaborate consecration ceremony held on the land in November 1977. They spent twelve days with the Karmapa as he conferred Chakrasamvara and Mahakala empowerments and Black Crown ceremonies. In a magnificent moment of auspiciousness, both the 3rd Jamgon Kongtrul Rinpoche and the 10th Pawo Rinpoche – two of the six heart sons of the Karmapas – were present.

DORDOGNE, FRANCE. NOVEMBER 1977. Consecrating the land of Dagpo Kagyu Ling. WOLFGANG NEUGEBAUER

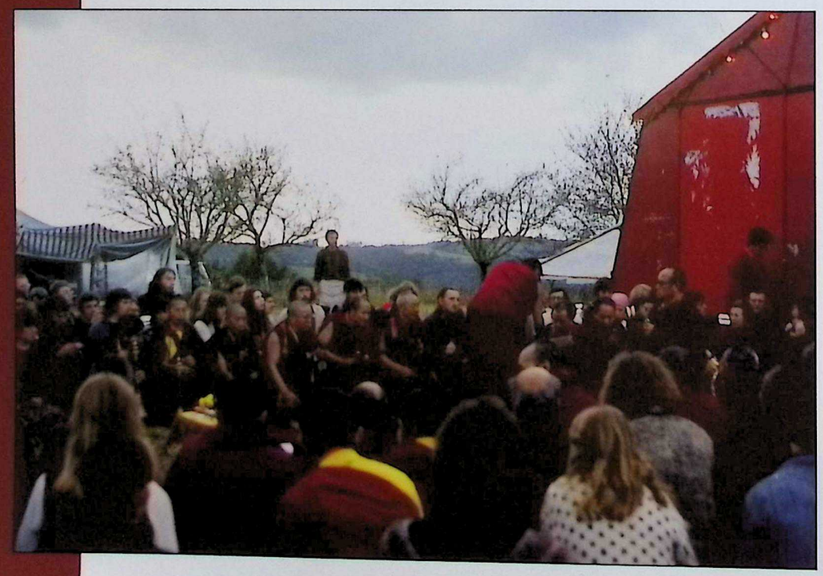


DORDOGNE, FRANCE. NOVEMBER 1977. Consecration of land on which Dagpo Kagyu Ling would be built. KAGYU SAMYE LING



DORDOGNE, FRANCE. NOVEMBER 1977. Gendun Rinpoche accompanies the Gyalwang Karmapa, with the 2nd Akong Rinpoche, just visible at rear supervising the raising of the flagpole. FLEMMING SKAHJEM-ERIKSEN

DORDOGNE, FRANCE. NOVEMBER 1977. Consecrating the land of Dagpo Kagyu Ling. FLEMMING SKAHJEM-ERIKSEN

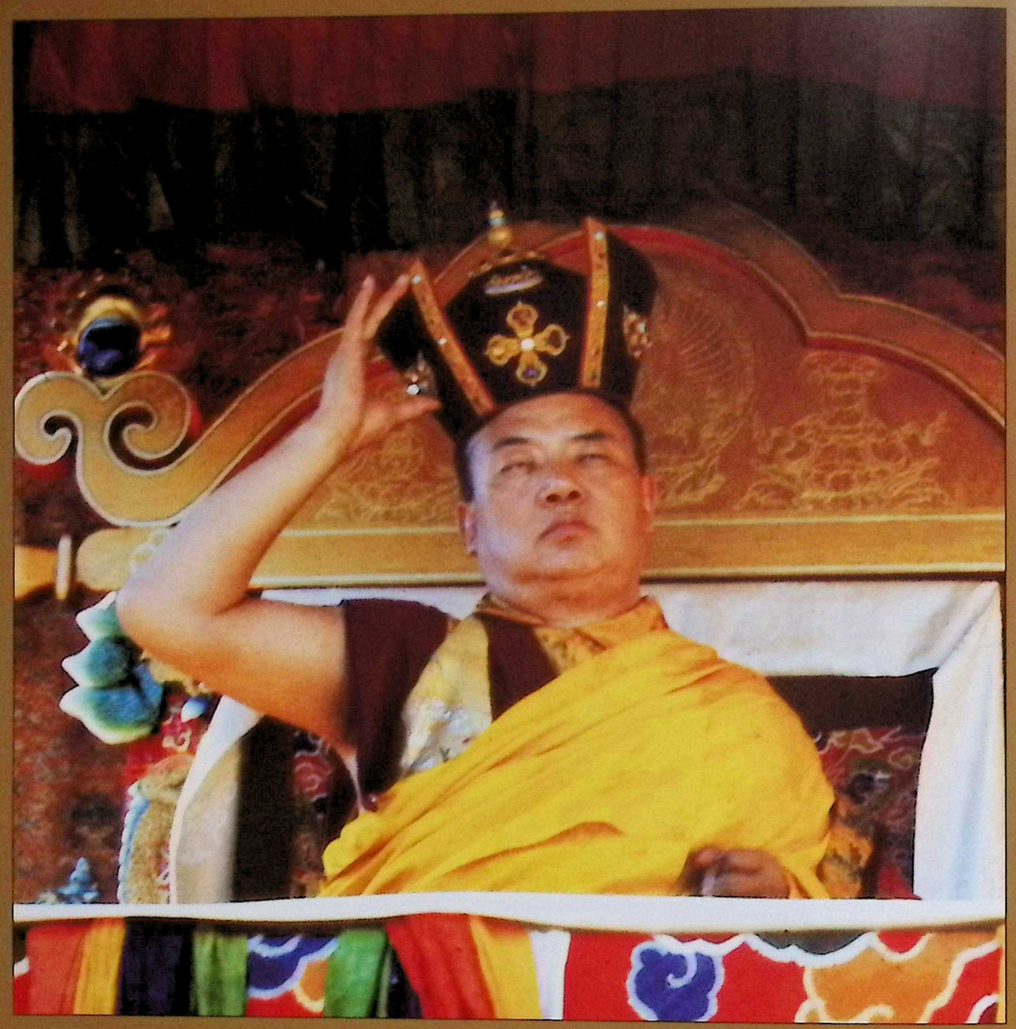


DORDOGNE, FRANCE.
NOVEMBER 1977.
The 16th Gyalwang Karmapa blesses the land.
WOLFGANG NEUGEBAUER

DORDOGNE, FRANCE. OCTOBER 1977. The Gyalwang Karmapa confers the refuge ceremony and cuts the hair of each new Buddhist. In front (l), the 3rd Jamgon Kongtrul Rinpoche distributes pieces of paper to each student with his or her refuge name. WOLFGANG NEUGEBAUER

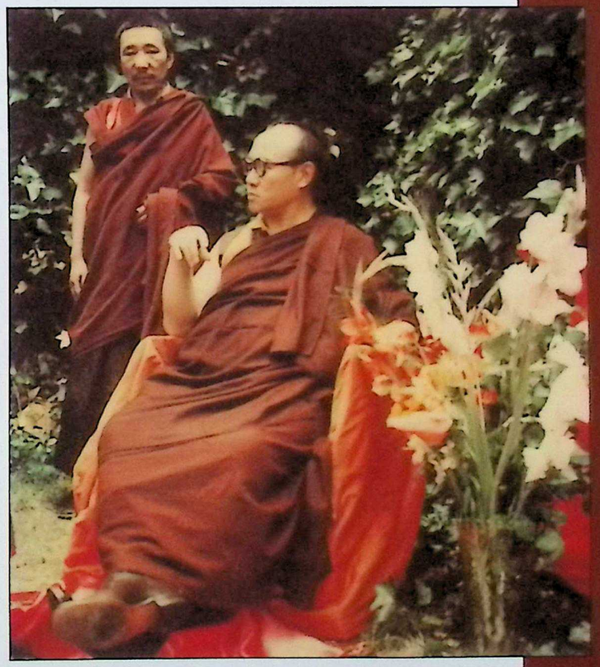
DORDOGNE, FRANCE. NOVEMBER 1977.
Offerings have been prepared for the Mahakala initiation, which was conferred only on students who committed to complete the four preliminary practices (ngondro).
WOLFGANG NEUGEBAUER

DORDOGNE, FRANCE. NOVEMBER 1977.
The Gyalwang Karmapa arrives at the wooden tent that served as the shrine room during the Dharma activities on the newly consecrated grounds. Behind him are Lama Namgyal and Akong Rinpoche.
WOLFGANG NEUGEBAUER

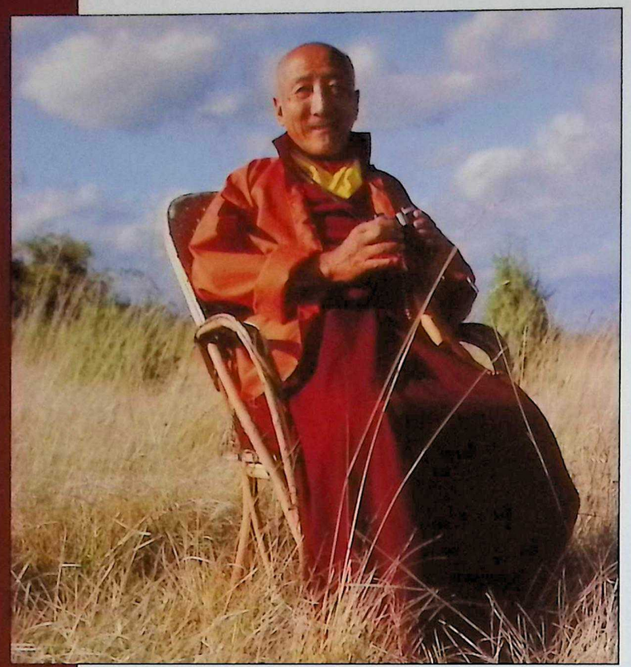


DORDOGNE, FRANCE. JULY 1977. PETER MANNOX

DORDOGNE, FRANCE. JULY 1977. Photo taken while the Gyalwang Karmapa was conferring bodhisattva vows. "The bodhisattva aspiration and actions are powerful," the Gyalwang Karmapa said in a teaching, "because from the very beginning when bodhisattvas embark on the journey of the bodhi path, they aspire to work for the benefit and liberation of all sentient beings with a very determined, definite and powerful intention. Because of the sincere resolve that is within this aspiration, whatever actions they need to perform to benefit and liberate beings, they perform with great power and tirelessness." RAGER OSSEL



FRANCE. 1977. With Khenpo Tsultrim Gyamtso Rinpoche. In his biography, Khenpo Rinpoche describes an audience he had with the Gyalwang Karmapa in Tibet: "'What is the essence of your mind like?' [the Gyalwang Karmapa] asked me. Immediately my mind became free of thoughts, and, for a brief while, I could not speak. Eventually, I replied, 'When I analyze my mind, I cannot find it, but, when it is resting, it possesses clarity.' He laughed and said, 'Yeah, that's it. All objects are appearance-emptiness inseparable. All mental states are clarity-emptiness inseparable. All feelings are bliss-emptiness inseparable. This is how they truly are; recognize them to be so.' For a moment, through the guru's blessing, my mind once again became free of thoughts, and I sat silently. He gazed upon me and then said, 'Practice like that in the cave.'" KARMAPA PICTURE PROJECT



DORDOGNE, FRANCE. NOVEMBER 1977.
The 10th Pawo Rinpoche, one of the six heart sons of the Karmapa, at his residence near the land that the Gyalwang Karmapa had come to consecrate.
FLEMMING SKAHJEM-ERIKSEN

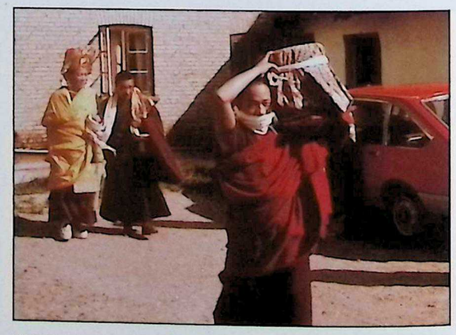
DORDOGNE, FRANCE. NOVEMBER 1977.
The Gyalwang Karmapa exits the Château de Chaban, his residence while in the Dordogne.
FLEMMING SKAHJEM-ERIKSEN

DORDOGNE, FRANCE. JULY 1977. PETER MANNOX

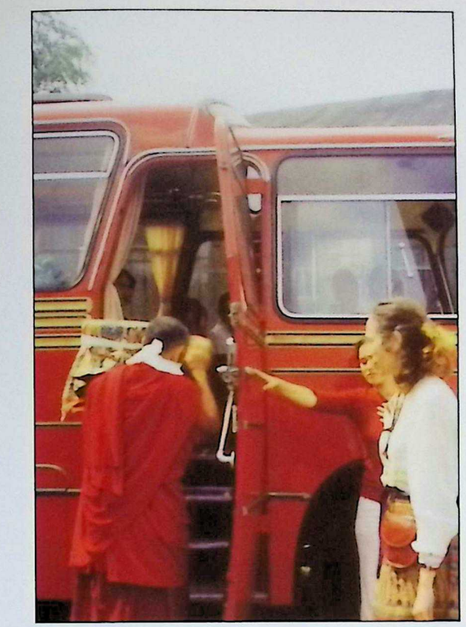
COPENHAGEN, DENMARK. AUGUST 1977. Crown held high, Solpon Lodro Sherab exits Karma Drub Djy Ling Center in Svanemøllevej 56. CHRYSSOULA ZERBINI

Carrying the Crown

The Ming Emperor presented the 5th Karmapa, Deshin Shegpa, with a replica of the actual crown the emperor had perceived above the head of the Gyalwang Karmapa. That crown made the long journey overland from the Chinese capital to Tsurphu Monastery near Lhasa in the early 1400s. In modern times, when the Gyalwang Karmapa traveled by air, the crown had its own ticket – often first class – and was always given a seat close by the Gyalwang Karmapa. The Gyalwang Karmapa's personal attendant (or *zimpon*) was entrusted to guard the crown with his life. On one occasion, after the Gyalwang Karmapa had gone ahead, UK customs insisted that the box carrying the crown be opened for inspection. The zimpon placed himself in front of it and said they would have to kill him first. Two hours later, the Foreign Office granted clearance for the Black Crown to cross the border in its box without inspection.

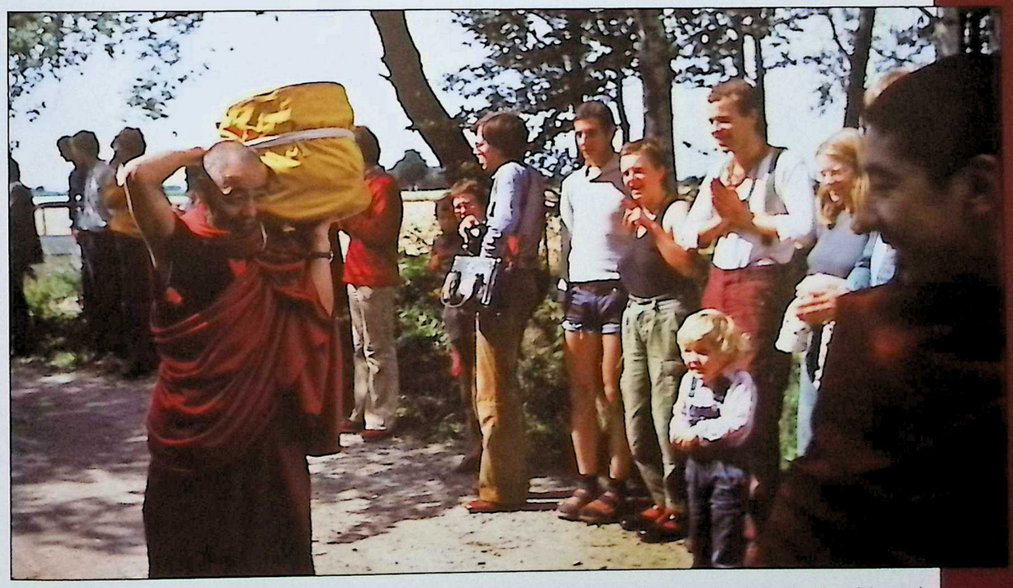


RØDBY, DENMARK. AUGUST 1977. The Black Crown precedes the 16th Gyalwang Karmapa, escorted by Khenpo Tsultrim Gyamtso Rinpoche. FLEMMING SKAHJEM-ERIKSEN

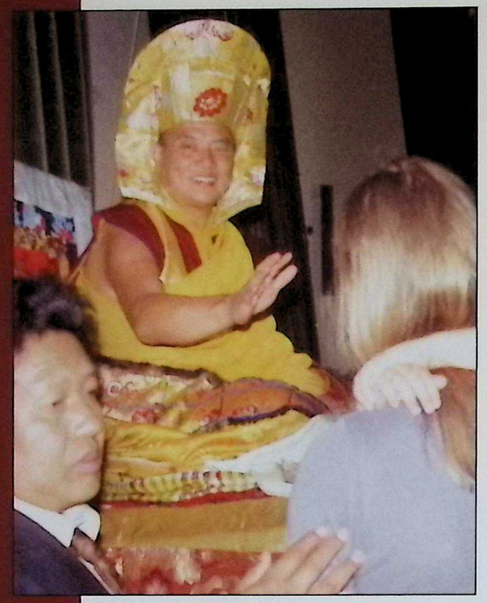


LANGWEDEL, GERMANY. 1977. Tsultrim Namgyal carries the Crown onto the bus before departing for a Crown ceremony. ELKE LESSING

BERLIN, GERMANY. SEPTEMBER 1977. Arriving at Berlin Tegel Airport. COURTESY OF GÜNTER DENK

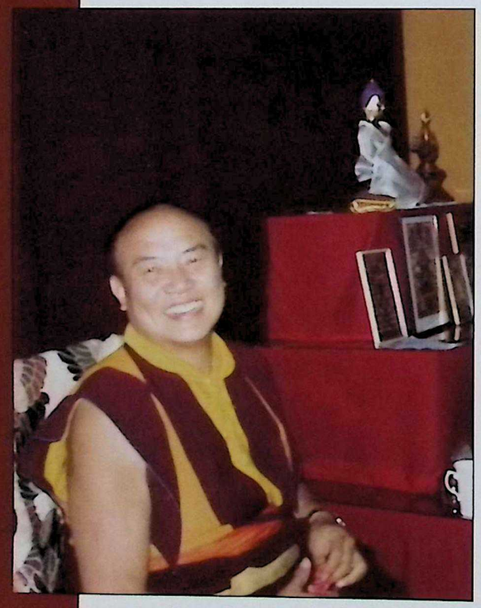


RØDBY, DENMARK. AUGUST 1977. The local Buddhist community is standing on both sides of the road leading to Karma Tjø Phel Ling honoring the arrival of the Black Crown. VAIKE VOLT

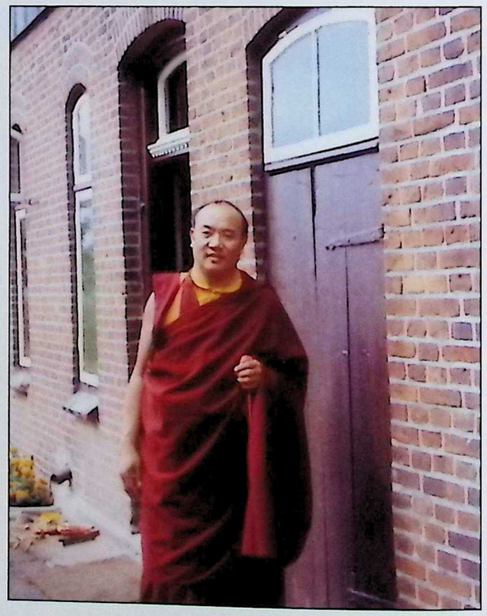


HAMBURG, GERMANY. JULY 1977. With the 2nd Akong Rinpoche, a principal organizer of the European trip, blessing a mother and child in the hall of the Patriotische Gesellschaft. CLAUDIA SCHÜRER

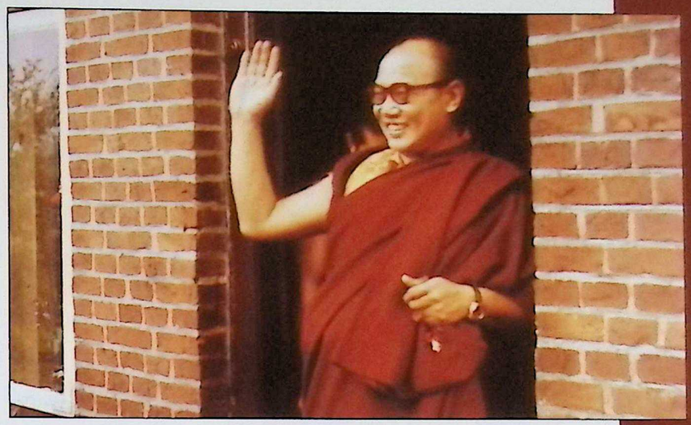
KÖNIGSTEIN, GERMANY. SEPTEMBER 1977. With the 9th Dagyab Kyabgoen Chetsang Rinpoche. COURTESY OF DAGYAB KYABGOEN RINPOCHE



KIEL, GERMANY. JULY 1977. During official reception to welcome the Gyalwang Karmapa to Karma Söpa Ling in Kiel. CLAUDIA SCHÜRER



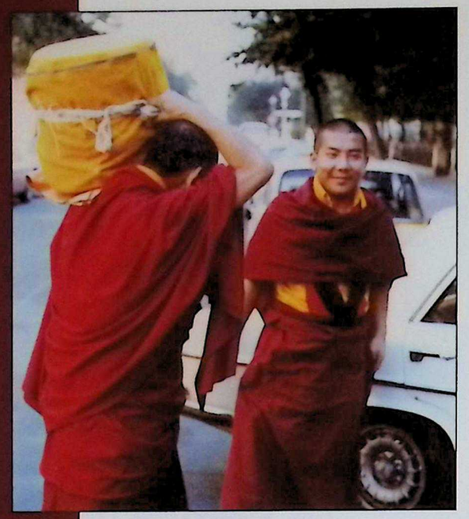
LANGWEDEL, GERMANY. JULY 1977. In front of Karma Söpa Ling, a farmhouse renovated and refurbished especially for his visit. ELKE LESSING



LANGWEDEL, GERMANY. JULY 1977. In a whirlwind three-week project, this recently purchased farmhouse was renovated and made ready to house the Gyalwang Karmapa. While the farmhouse filled up with mattresses, people, dogs and birds, the Gyalwang Karmapa often sat in a rocking chair in front of the window. "Very good, very good," he was often heard to say during his stay here. LINDE IVERSEN

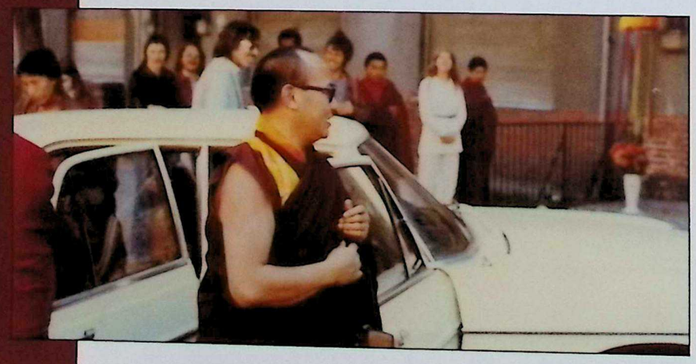
KIEL, GERMANY. JULY 1977. Arriving for official welcome to Karma Söpa Ling on Gerhardstrasse in Kiel. LINDE IVERSEN

KIEL, GERMANY. JULY 1977. With students during reception held at Karma Söpa Ling. LINDE IVERSEN



BERLIN, GERMANY. SEPTEMBER 1977. Arriving from Frankfurt for a daytrip in Berlin.
COURTESY OF GÜNTER DENK

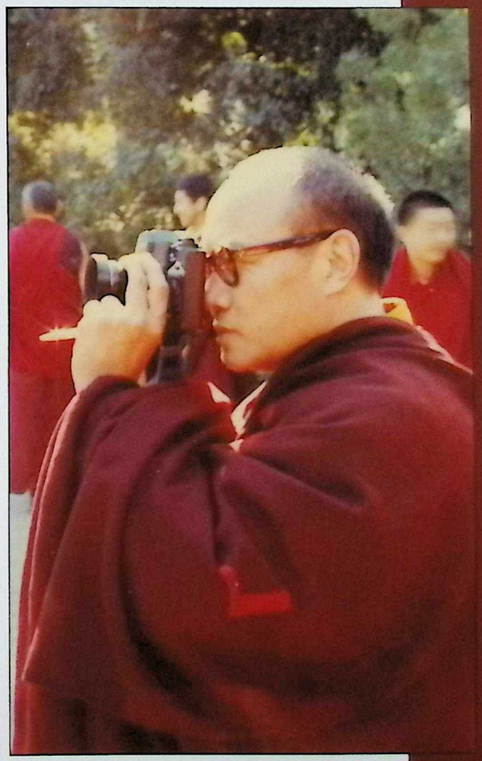
BERLIN, GERMANY. SEPTEMBER 1977. Devotees awaiting the Gyalwang Karmapa's arrival at the center.
COURTESY OF GÜNTER DENK



BERLIN, GERMANY. SEPTEMBER 1977. Arriving at the center after a trip, at his request, to the Berlin Wall to make prayers.
COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. After lunch, the Gyalwang Karmapa made time for an unscheduled visit to the Berlin Zoo, in the company of his entourage and some of the local devotees.
COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. In the aviary at the Berlin Zoo.
COURTESY OF GÜNTER DENK

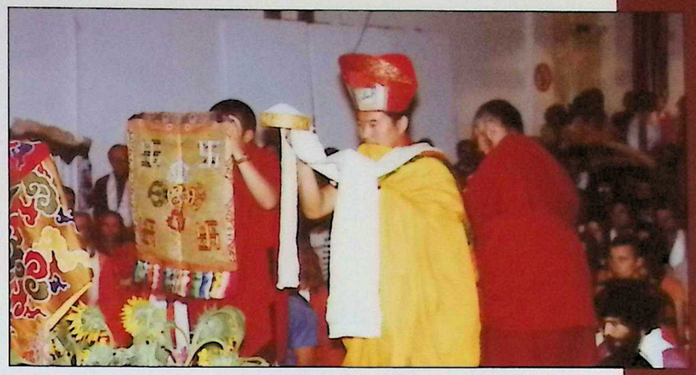


BERLIN, GERMANY. SEPTEMBER 1977. Taking a photograph with his camera at the Berlin Zoo. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. Upon completion of the empowerment. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. Removing the crown from its brocade box. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. As the Black Crown ceremony was offered as a Chenrezig empowerment, students approach one by one as all those assembled chant the six-syllable mantra. COURTESY OF GÜNTER DENK



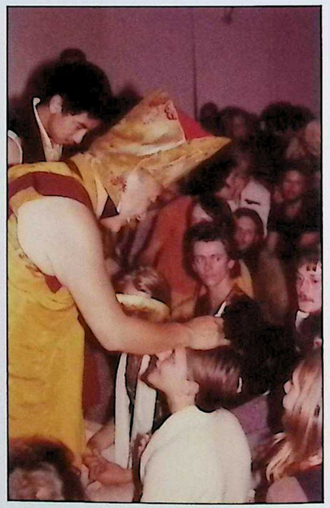
BERLIN, GERMANY. SEPTEMBER 1977. Creating conditions to receive the Black Crown ceremony. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. Mandala offering before Black Crown ceremony. COURTESY OF GÜNTER DENK

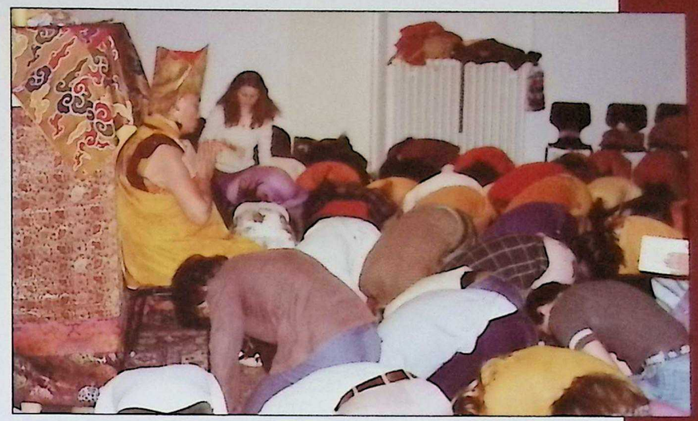
BERLIN, GERMANY. SEPTEMBER 1977. Blessing the student who created the throne on which the Gyalwang Karmapa is sitting. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. Lamas receiving blessing after the empowerment. COURTESY OF GÜNTER DENK

BERLIN, GERMANY. SEPTEMBER 1977. The Lord of Refuge offers refuge. COURTESY OF GÜNTER DENK



BERLIN, GERMANY. SEPTEMBER 1977. LEFT TO RIGHT: Since 150 people – far more than anticipated – took refuge from the Gyalwang Karmapa this day, the Lord of Refuge himself wrote their Dharma names by hand. ~ Hair-cutting as part of the refuge ceremony. ~ Offering the joy of refuge. ALL PHOTOS: COURTESY OF GÜNTER DENK

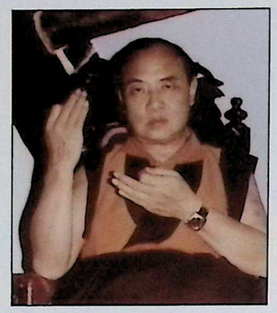


THIS PAGE: BERLIN, GERMANY. SEPTEMBER 1977. The 16th Gyalwang Karmapa gives refuge. COURTESY OF GÜNTER DENK

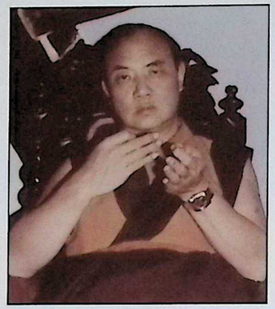
WALTON-ON-THAMES, ENGLAND. MAY 1980. Taken at a private home on a brief stopover en route to the U.S., on the Gyalwang Karmapa's very last day in Europe. MONIQUE FAY

Teaching through Gestures: Mudra

Buddhas are known to teach the Dharma continually with their physical form as well as with their speech and mind. Every aspect of their being is a teaching. During the 16th Karmapa's second trip to Europe, Akong Rinpoche requested him to be photographed displaying the various sacred hand gestures, or "mudras," seen on these pages. As Khenpo Karthar Rinpoche explains it, mudras are "basically a form of nonverbal communication – hand gestures we use in the context of practice to assist in expressing our intentions to deities." When later it turned out that several photos were missing from the set of mudra images, Akong Rinpoche petitioned Tai Situ Rinpoche and Gyaltsab Rinpoche, who were then photographed performing the remaining mudras to complete the photo set.

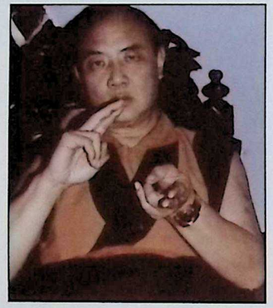


Mudra of the goddess who offers the *vina* (*piwang*) or Indian lute, first part.

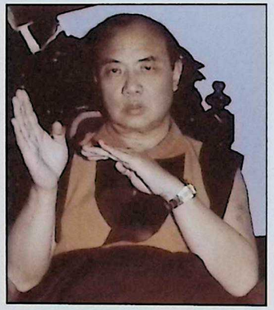


Mudra of the goddess who offers the *vina*, second part.

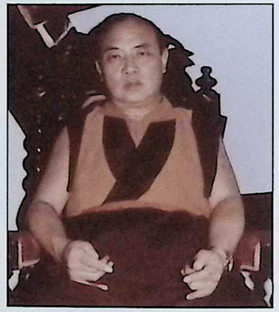
Mudra of the offering goddess with the *vamsha* (*lingbu*) or flute.



Mudra of the offering goddess with the *mrdamga* drum (*dza nga*).

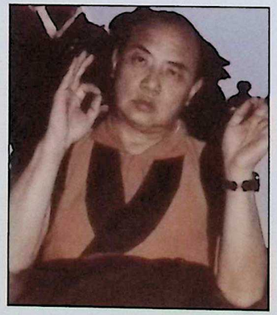


Mudra of the offering goddess with the *muraja* tambourine (*nga dum*).

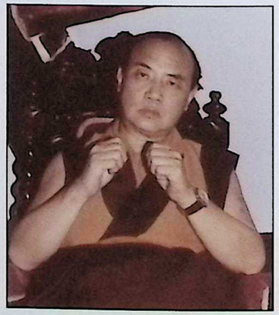


Mudra of the goddess of charm (*gegpama*).

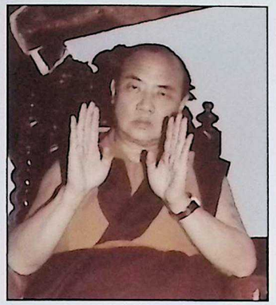
Mudra of the goddess of song (*luma*).



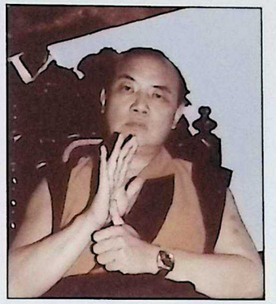
Mudra of the goddess of dance (*garma*).



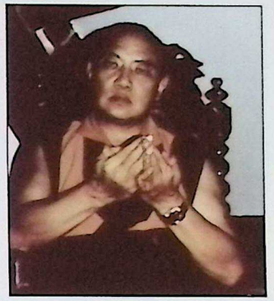
Mudra of the goddess of incense (*dug pö*). The same mudra is displayed to represent incense in the series of eight offering mudras.



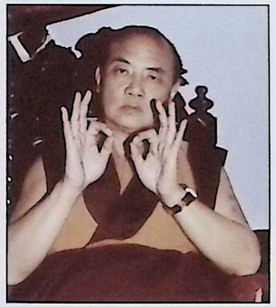
Mudra of the goddess of scent (*dri chab*). The same mudra is displayed to represent scent in the series of eight offering mudras.



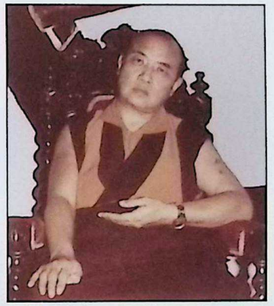
Mudra of the goddess of form (*zugma*).



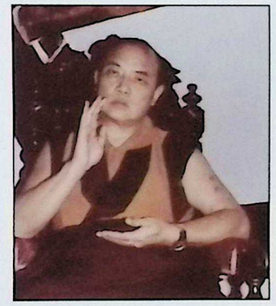
Mudra of the goddess of taste (*roma*).



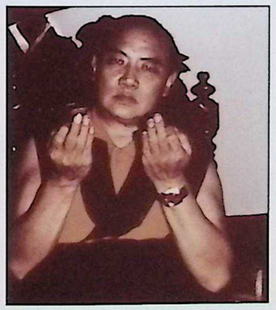
Mudra of the goddess of touch (*regchama*).



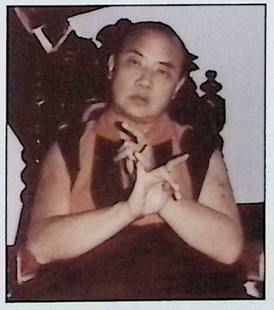
Right hand in the earth-touching mudra, the left in the mudra of meditation.



Right hand in the mudra of granting refuge, the left in the mudra of meditation.



Mudra of offering water for feet (*padyam* or *shabsil*).



Mudra of summoning.

PHOTOS COURTESY OF KAGYU SAMYE LING

AT LEFT: HONG KONG. NOVEMBER 1980. Outside main shrine hall of Kun Chung Temple. Left to right: Master Kok Kwong, the Gyalwang Karmapa, Yuen Quing and Master Wing Sing. KAGYU CENTER HONG KONG

Building Bridges: East Asia

CHAPTER 5

The 16th Gyalwang Karmapa added East Asia to his second and third international tours, visiting the Philippines and Malaysia in 1976, and Hong Kong, the Philippines and Malaysia in 1980, with brief stopovers in Singapore and Thailand. (Although he was also invited to Taiwan in 1977, in the end that visit was cancelled for political reasons.) Although East Asia was closer to home, the countries he visited represented an extraordinary range of religious diversity, and the Gyalwang Karmapa was every bit as much at home in the Catholic Philippines, Muslim Malaysia or Hong Kong with its Mahayana Buddhism.

During his first visit to the Philippines in 1976, he was welcomed to the Presidential Palace by President Ferdinand Marcos, in what may well have been the first time that a Tibetan spiritual leader was received formally as an official visitor by a head of state. Utterly impervious to politics, he also had a warm meeting with Cardinal Jaime Sin, the highly respected Catholic leader whose role in the movement to oust Marcos helped ensure a bloodless revolution. On the Gyalwang Karmapa's two trips to Malaysia, he founded centers, visited meditation caves and ventured to Borneo. Even his stopovers in East Asia were eventful. In Bangkok, the Gyalwang Karmapa had heard of a place with white peacocks not far from the airport. The site turned out to be much farther from the airport than anticipated, and he ended up missing his onward flight – entrusting the wife of the American ambassador with the task of sending his newly adopted peacock back to Rumtek.

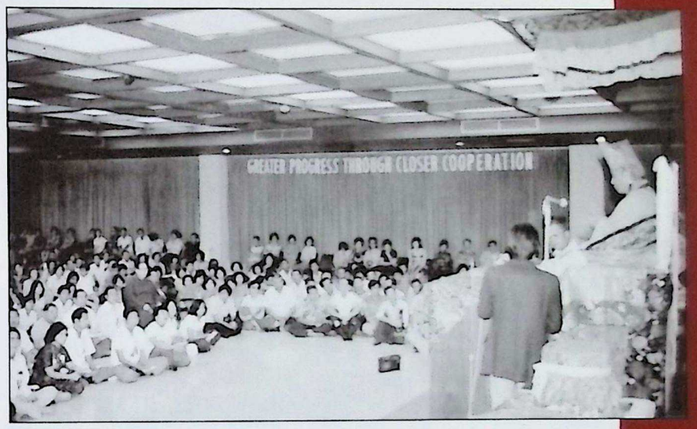
MANILA, PHILIPPINES. 1976. A warm meeting with Cardinal Jaime Sin, with the 3rd Jamgon Kongtrul Rinpoche looking on. Previously Archbishop of Manila, Cardinal Sin went on to become an outspoken critic of the Marcos government and helped inspire the revolution that toppled his regime. KARMAPA PICTURE PROJECT

With his commitment to monastic discipline, his depth of bodhichitta and the vastness of his mind, the Gyalwang Karmapa was able to forge remarkably warm connections with Mahayana Buddhist leaders. His tour of Hong Kong was in fact cohosted by the Hong Kong Buddhist Association, an otherwise entirely Mahayana institution. Though he had spent just 10 days in Hong Kong before then, when he returned a final time for medical treatment in late 1981, he was allotted the hospital suite reserved for the British colonial governor of Hong Kong.

MANILA, PHILIPPINES. OCTOBER 1976. Maria Dy, the Gyalwang Karmapa's principal disciple and benefactor from the Philippines, greets the Gyalwang Karmapa before his feet even touch the tarmac.
KARMAPA PICTURE PROJECT

MANILA, PHILIPPINES. OCTOBER 1976. Mr. Dy and Maria Dy receive the Gyalwang Karmapa directly upon his arrival at Manila airport.
KARMAPA PICTURE PROJECT

MANILA, PHILIPPINES. OCTOBER 1976. With local devotees at Manila Airport. Kneeling is Mr. Dy, the teacher of the local Dharma group.
KARMAPA PICTURE PROJECT



MANILA, PHILIPPINES. 1980. Along with many members of the local community, a substantial delegation of disciples from Taiwan attends the Black Crown ceremony. KARMAPA PICTURE PROJECT

MANILA, PHILIPPINES. OCTOBER / NOVEMBER 1976. To the Gyalwang Karmapa's left are Maria Dy and Mrs. Wong. The former was a pillar of the Manila Dharma community, and the latter would go on to direct the Kagyu Center in Hong Kong for decades. Both were strong supporters of the 16th Gyalwang Karmapa's Dharma activities. KARMAPA PICTURE PROJECT

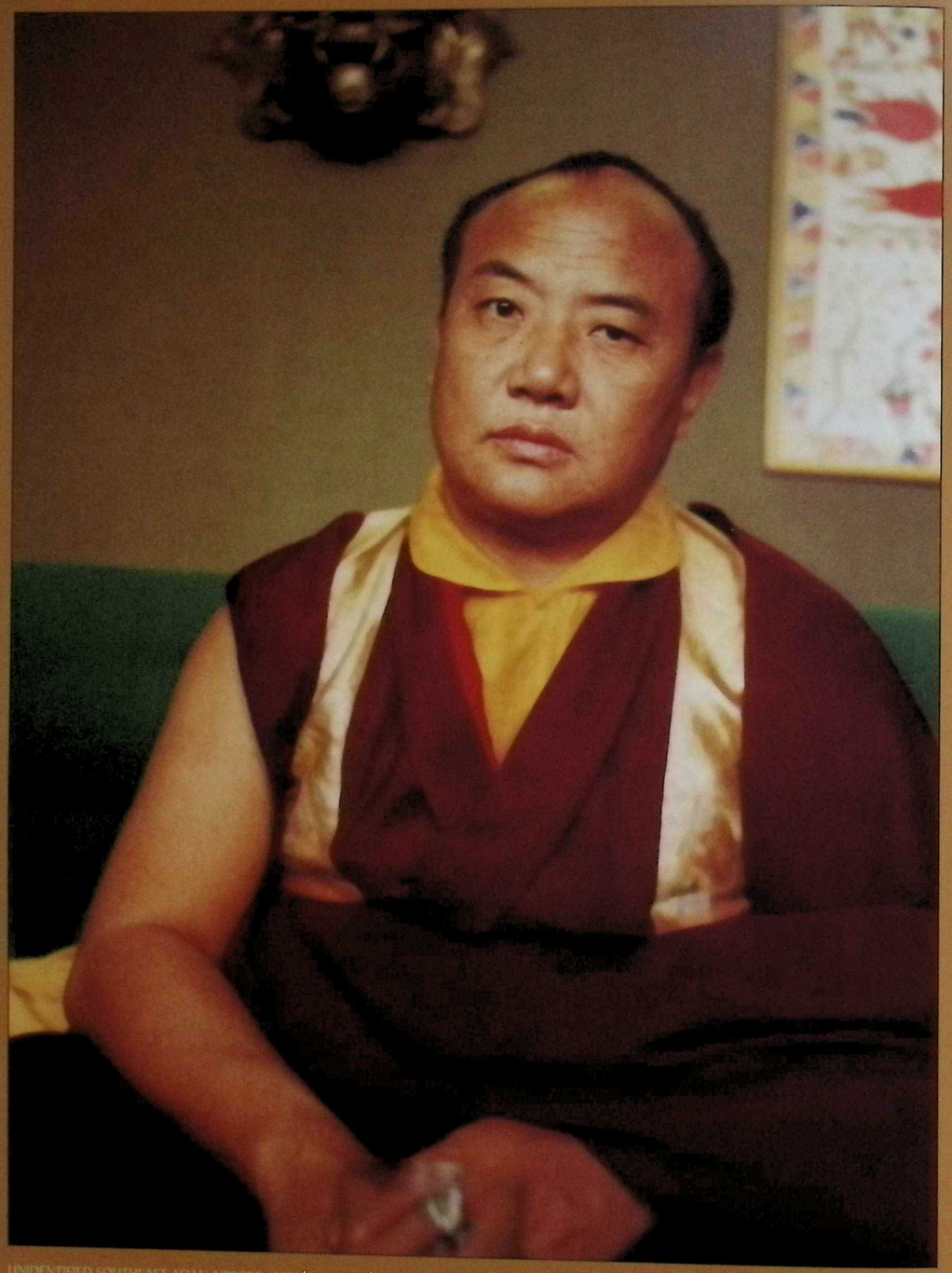
MANILA, PHILIPPINES. OCTOBER / NOVEMBER 1976. President Ferdinand Marcos and Imelda Marcos welcome the Gyalwang Karmapa to the Presidential Palace, as the 3rd Jamgon Kongtrul Rinpoche watches from a chair at back. Also standing are Achi Tsepal and the Philippine government's Minister for Public Information, Francisco "Kit" Tatad (far right), while Bardor Tulku Rinpoche assists the Karmapa with the exchange of gifts. BARDOR TULKU RINPOCHE

MANILA, PHILIPPINES. OCTOBER / NOVEMBER 1976. First Lady Imelda adjusts the mala – just given by the Gyalwang Karmapa – around the neck of President Ferdinand Marcos. COURTESY OF ACHI TSEPAL

MANILA, PHILIPPINES. OCTOBER / NOVEMBER 1976. Meeting at Philippine Presidential Palace. COURTESY OF ACHI TSEPAL

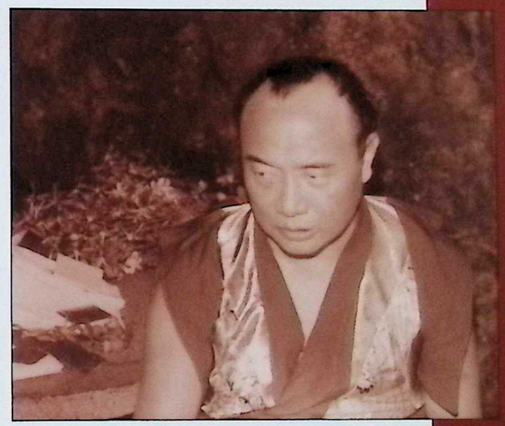
MANILA, PHILIPPINES. OCTOBER / NOVEMBER 1976. At far left, the Philippine Minister for Public Information, Francisco "Kit" Tatad – who later became Majority leader of the Philippine senate – pays the Gyalwang Karmapa a visit. KARMAPA PICTURE PROJECT

MANILA, PHILIPPINES. 1980. The Mayor of Manila accompanies the Gyalwang Karmapa to a monument commemorating Jose Rizal, a pacifist whose assassination precipitated the Philippine revolution against their Spanish colonizers. KAGYU CENTER HONG KONG



UNIDENTIFIED SOUTHEAST ASIAN AIRPORT, 1980. In transit during second trip to southeast Asia. KAGYU SAMYE LING

KUALA LUMPUR, MALAYSIA. 1980. The Gyalwang Karmapa cuts the ribbon at the official opening of the Karma Kagyu Buddhist Society in Malaysia's capital city, as a snow lion behind them prepares to celebrate the moment. KARMAPA PICTURE PROJECT



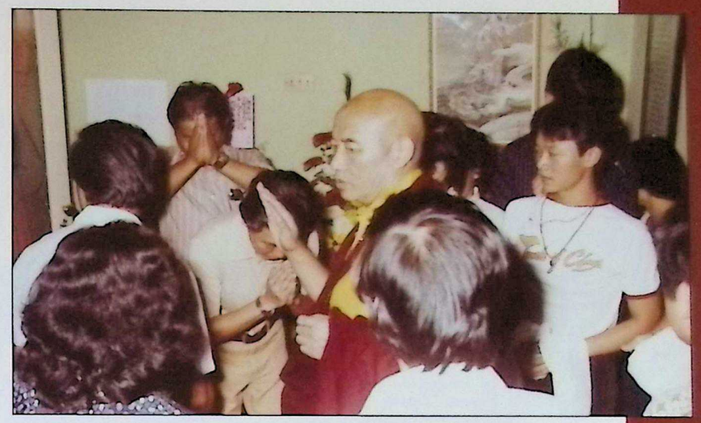
IPOH, MALAYSIA. OCTOBER 1976. During his first trip to Malaysia, the Gyalwang Karmapa stayed overnight in this cave. Known as Kong Ngee Ngiam, the cave was established as a temple by a Chinese monk named Venerable Sheng Jin in 1935, and was taken over after his death by another monk, Venerable Zhuan Tong, who hosted the Gyalwang Karmapa during his visit there. Photos of the Gyalwang Karmapa in Ipoh are displayed on the walls of the temple today. COURTESY OF KONG NGEE NGIAM TEMPLE

IPOH, MALAYSIA. OCTOBER 1976. Visiting Perak Cave, a Chinese Buddhist temple built around a limestone cave complex filled with calligraphic inscriptions, statues and mural paintings of buddhas and bodhisattvas. From here the Gyalwang Karmapa continued on to a vegetarian lunch at the Sam Po Tong (Cave of the Three Jewels) temple. COURTESY OF KONG NGEE NGIAM TEMPLE

JOHOR BAHRU, MALAYSIA. MAY 1980.
During the Gyalwang Karmapa's second trip to Malaysia, local members hold offerings as they wait to welcome him to the Karma Kagyu Centre of Johor Bahru, now known as the Karma Kagyu Buddhist Society, Johor Bahru. At right is Wong Soot Chu, who is currently treasurer of the center, with her daughter Tay Chau Chin. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Members of all ages await the party's arrival at the center. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Ready to offer the Gyalwang Karmapa their peacock feathers and intense devotion. Fourth from left is founding member Lee Ah Tee. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU



JOHOR BAHRU, MALAYSIA. MAY 1980.
The Gyalwang Karmapa arrives at the center at last. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Many khatas are unfurled as Lui Ai Lian and her son receive blessings from the Gyalwang Karmapa. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
The Gyalwang Karmapa blesses Mr. Tan Giok Kian with his daughter Pauline Tan upon arriving at the center. More than three decades later, Mr. Tan today serves on the center's committee. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980. Compassion embodied during a trip organized by the center to the Johor Bahru Zoo.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

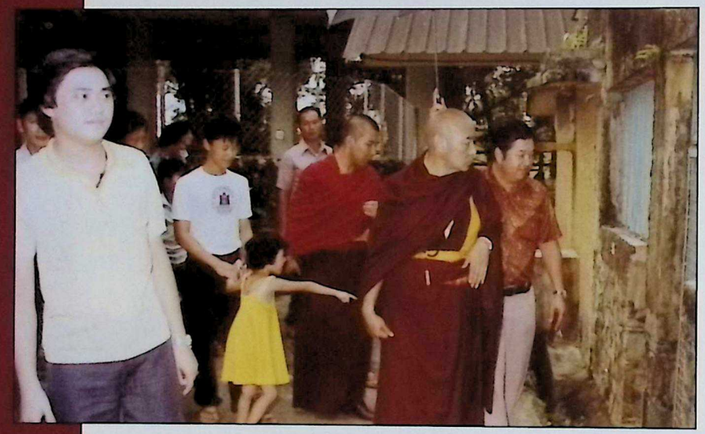
Visiting the Zoo

As he traveled the world, the Gyalwang Karmapa consistently sought out means of connecting with animals as well as with humans. He visited pet shops and zoos all over – in Antwerp and Gangtok, Berlin and Denver, and New York and Johor Bahru (pictured here). In the film *Recalling a Buddha*, Goshir Gyaltsab Rinpoche describes the Gyalwang Karmapa's deep care for animals: "Whenever His Holiness had the opportunity, he always wanted to go where there were animals. Birds mainly, but all animals, be it a zoo, be they birds, snakes, buffaloes, whatever kinds of animals. Usually, these are not the cleanest or the most convenient places. But he wanted to go and connect with them. He would offer prayers and blessings, repeating mantras for instance. By connecting with such an enlightened being, it is quite certain that they will experience higher forms of rebirth. I recall that aspect of His Holiness's life very strongly."

JOHOR BAHRU, MALAYSIA. MAY 1980.
The Gyalwang Karmapa stands before a caged animal with his hand in the mudra of granting protection.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Members who were present say that the presence of the Gyalwang Karmapa had a noticeable effect on the animals in their narrow cages.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

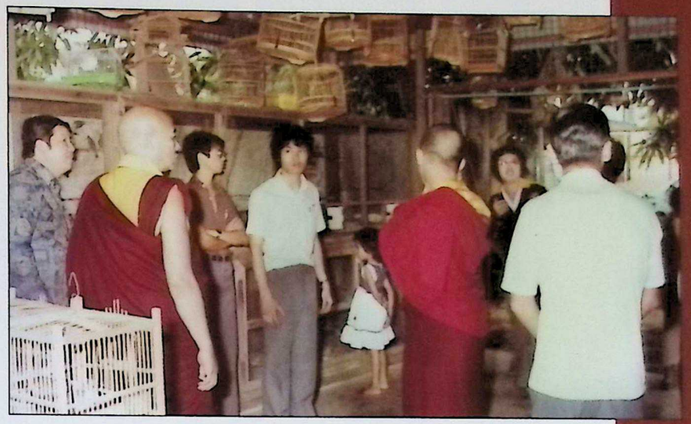
JOHOR BAHRU, MALAYSIA. MAY 1980.
With hosts and students at the zoo.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU



ABOVE: JOHOR BAHRU, MALAYSIA. MAY 1980. Camera in hand, the 3rd Jamgon Kongtrul Rinpoche leads the way through the zoo. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

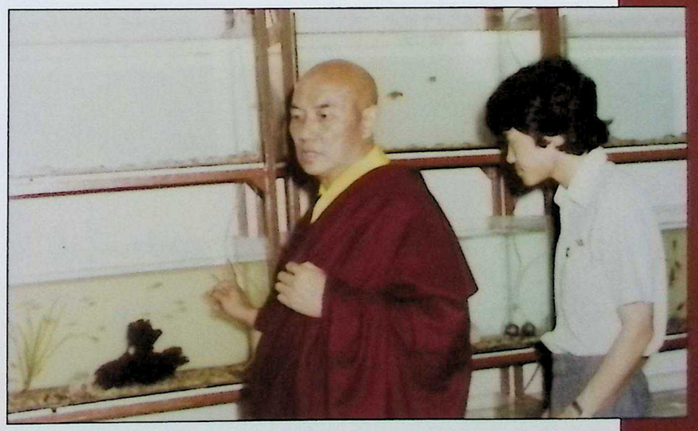
JOHOR BAHRU, MALAYSIA. MAY 1980. Chong Chee Yan stands behind, holding an umbrella as the Gyalwang Karmapa connects with the animals in each small enclosure. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980. The minarets of a mosque are visible in the background, as Jamgon Kongtrul Rinpoche stops to engage with a captive animal. Malaysia was and is a predominantly Muslim country. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU



JOHOR BAHRU, MALAYSIA. MAY 1980. With Chong Chee Yan, Lee Kuan Yang, Tay Lai Huat and other students in a pet shop, purchasing birds in order to liberate them, as a life-release practice. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

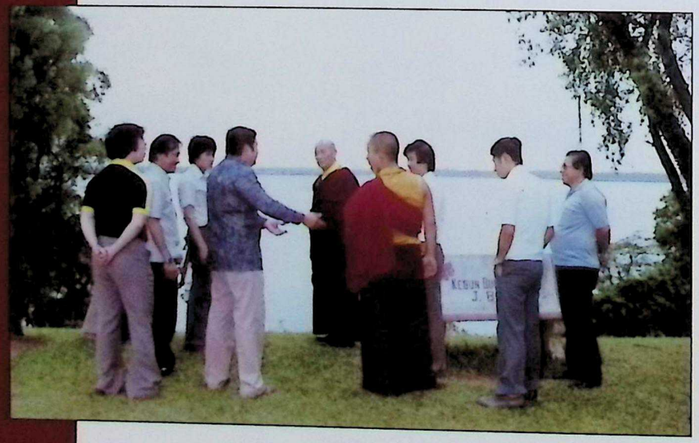
JOHOR BAHRU, MALAYSIA. MAY 1980. Purchasing caged birds in order to offer them their freedom. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU



JOHOR BAHRU, MALAYSIA. MAY 1980. While in the pet shop, the Gyalwang Karmapa blesses all the fish. KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
The 3rd Jamgon Kongtrul Rinpoche heads the table and Dzogchen Ponlop Rinpoche sits at his elbow, as entourage and students share a meal at the center.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Entering the Sultan's Gardens. With the Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche are Chen Tau Siang, the late Chong Chee Yin and Lee Kuan Yang.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU



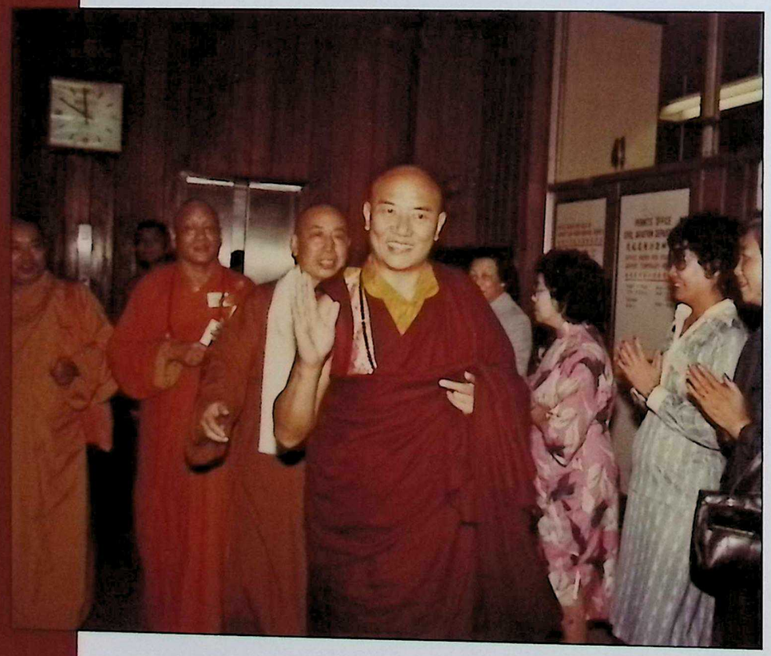
JOHOR BAHRU, MALAYSIA. MAY 1980.
Outing to the Sultan's Gardens. (The state of Johor Bahru is nominally a sultanate to this day.)
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980.
Dronyer Ngodup carries the Black Crown, and the 3rd Jamgon Kongtrul Rinpoche and General Secretary Damchoe Yongdu carry briefcases as the entourage enters the Johor Bahru airport en route to the city of Kuching, Sarawak, on the island of Borneo.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

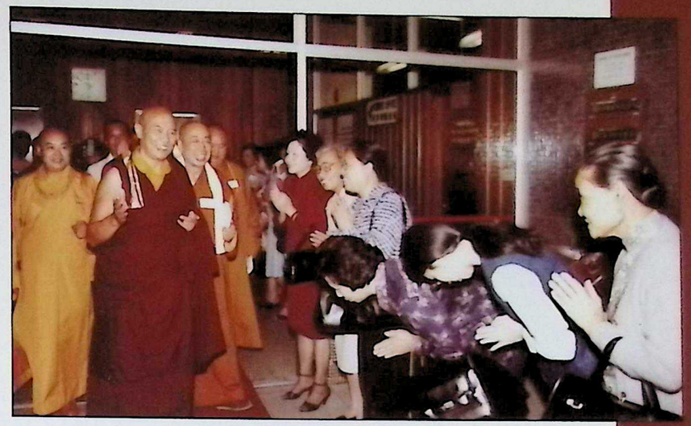
JOHOR BAHRU, MALAYSIA. MAY 1980.
An attendant carries the Black Crown on his shoulder and the Gyalwang Karmapa and Jamgon Kongtrul Rinpoche both turn back for one last look as they walk to the runway.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

JOHOR BAHRU, MALAYSIA. MAY 1980. LEFT TO RIGHT: Members of the center see the Gyalwang Karmapa off at the airport. Center member Mr. Tan Aik Chuan receiving blessing. ~ Ms. Kuan Bee Hwa kneels at the Gyalwang Karmapa's feet for a parting blessing, as Chong Chee Yin (l) stands watching. ~ The Gyalwang Karmapa grants his blessings to center member Chen Tou Ming.
KARMA KAGYU BUDDHIST SOCIETY, JOHOR BAHRU

HONG KONG. NOVEMBER 1980. Hong Kong Buddhist community welcomes the Gyalwang Karmapa (and Black Crown to the right). KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980. Arriving at Kai Tak Airport. KARMAPA PICTURE PROJECT

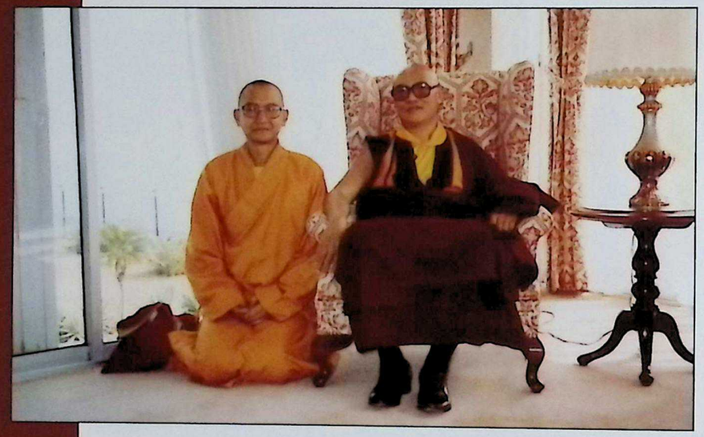


HONG KONG. NOVEMBER 1980. Airport arrival, escorted by Master Kok Kwong (r). Woman to the extreme right is Mrs. Lim, whom the Gyalwang Karmapa asked to serve as a founding member of the Kagyu Center in Hong Kong. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Welcome luncheon hosted by Hong Kong Buddhist Association. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Visit to home of Bi Junhui. KAGYU CENTER HONG KONG

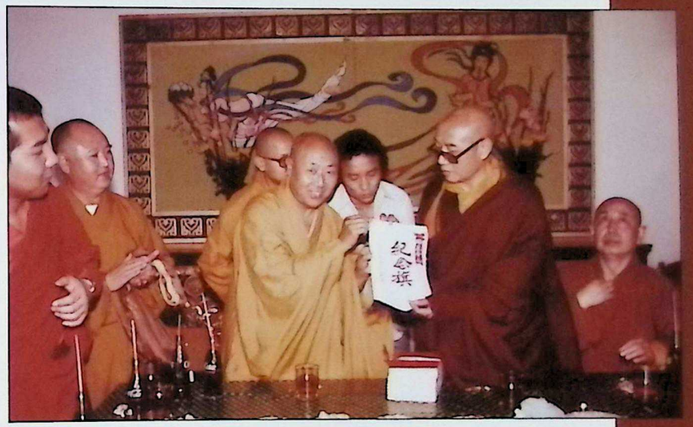
HONG KONG. NOVEMBER 1980.
Presidential suite of Plaza Hotel. Seated at right, Mr. Chen Ting Wah, chairman of Nam Fung Holdings, which produces portable devices that play mantras, for free distribution, and Master Yuen Quing.
KAGYU CENTER HONG KONG



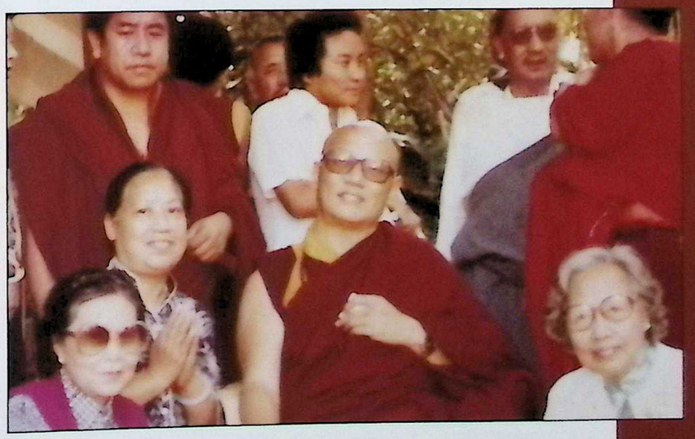
HONG KONG. NOVEMBER 1980.
With Master Yuen Quing in the Presidential suite of the Plaza Hotel (now the Park Lane Hotel).
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Presidential suite of the Plaza Hotel (now the Park Lane Hotel). Seated on floor (l to r): Mrs. Poon, Miss Watt, Mrs. Lim and the elder sister of Mrs. Lim.
KAGYU CENTER HONG KONG

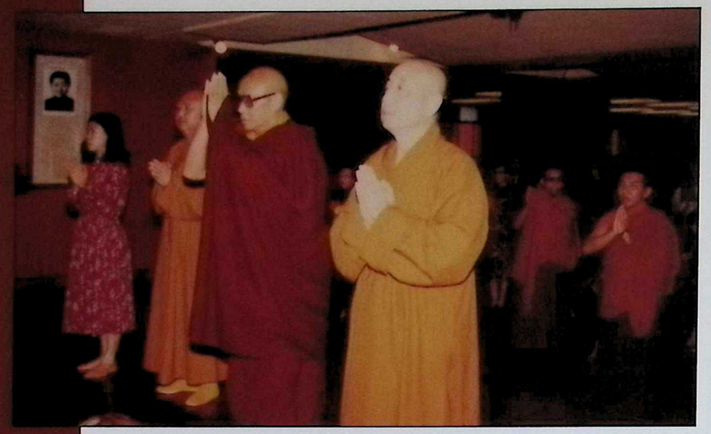
HONG KONG. NOVEMBER 1980.
During the Gyalwang Karmapa's visit to Cham San Temple, Master Bo Dang (pictured here to the Gyalwang Karmapa's right) showed him the relics of the previous abbot of the monastery.
KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980.
Master Bo Dang presents the Gyalwang Karmapa with an auspicious gift as members of the Hong Kong Buddhist Association look on, during a visit to Cham San Temple.
KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980.
With disciples and entourage at Cham San Temple. Clockwise around the Gyalwang Karmapa: Umze Tenzin, Dronyer Ngodup (at rear), translator Thinley Lhundup, General Secretary Damchoe Yongdu and Mrs. Wong (seated to the Gyalwang Karmapa's left).
KAGYU CENTER HONG KONG



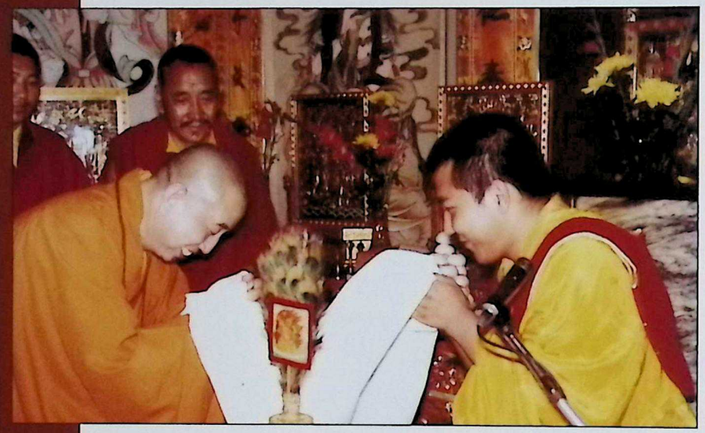
HONG KONG. NOVEMBER 1980.
Bowing at a shrine in Hong Kong Buddhist Hospital. The Gyalwang Karmapa visited several wards and gave blessings to the patients.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
The Hong Kong government's Director of Medical and Health Services, Dr. Gerald Choo, personally escorts the Gyalwang Karmapa on his visit to the Hong Kong Buddhist Hospital.
KAGYU CENTER HONG KONG

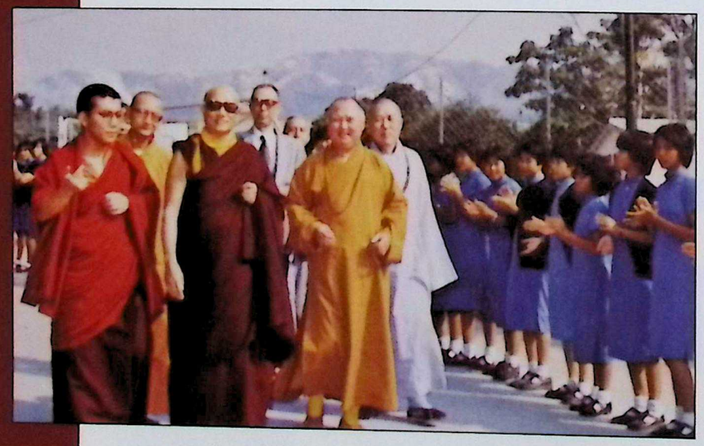
HONG KONG. NOVEMBER 1980.
In the corridor of Hong Kong Buddhist Hospital with (l to r) Master Yuen Quing, the 3rd Jamgon Kongtrul Rinpoche, Umze Tenzin, Master Kok Kwong, Dr. Gerald Choo and General Secretary Damchoe Yongdu.
KAGYU CENTER HONG KONG

THIS PAGE: HONG KONG. NOVEMBER 1980.
Empowerment at Buddhist Wong Fung Ling College. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
The 3rd Jamgon Kongtrul Rinpoche confers blessings at Buddhist Wong Fung Ling College. Dronyer Ngodup at left.
KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980.
In Buddhist Wong Fung Ling College, Jamgon Kongtrul Rinpoche exchanges khatas with Master Kok Kwong, who was both the abbot of Kun Chung Monastery, and chairman of the Hong Kong Buddhist Association.
KAGYU CENTER HONG KONG

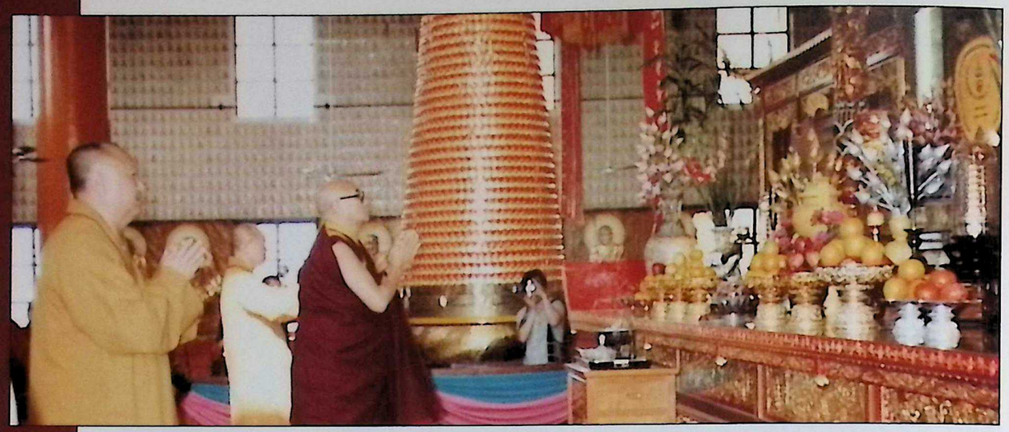


HONG KONG. NOVEMBER 1980.
Schoolchildren turn out to welcome the Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche to Miu Fat Buddhist Monastery.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Assembling to take a group photo at the gate to Miu Fat Buddhist Monastery. KAGYU CENTER HONG KONG

A Faithful Dog

As the Gyalwang Karmapa was preparing to depart after a visit to Miu Fat monastery in Hong Kong, a small dog began to cry pitifully, its eyes shedding actual tears. The dog had appeared at the monastery for the first time as the Gyalwang Karmapa arrived that morning. It followed along behind him throughout the morning and waited for him faithfully during the banquet that he attended at the monastery – so faithfully that the monks assumed that this unfamiliar dog must belong to the Gyalwang Karmapa. After the Gyalwang Karmapa left, the dog began coming to the monastery, often placing its paws together at the feet of the abbot, Master Wing Sing. The abbot finally permitted the dog to stay, and it would live out its days within the safety and comfort of the monastery grounds – one of the many beings whose life was changed by the Gyalwang Karmapa's brief presence in Hong Kong.



ABOVE: HONG KONG.
NOVEMBER 1980. Visit to Miu Fat Buddhist Monastery.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Passing Arhats in the company of Master Kok Kwong (l) and Master Wing Sing (r) during visit to Miu Fat Buddhist Monastery. Because the abbot of Miu Fat Monastery was not then in Hong Kong, Master Wing Sing served as host in his absence.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Banquet at Miu Fat Buddhist Monastery.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
The 3rd Jamgon Kongtrul Rinpoche delivers a speech during a banquet. Master Wing Sing sits at left.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
A marching band honors the Gyalwang Karmapa's visit to Miu Fat Buddhist Monastery.
KAGYU CENTER HONG KONG

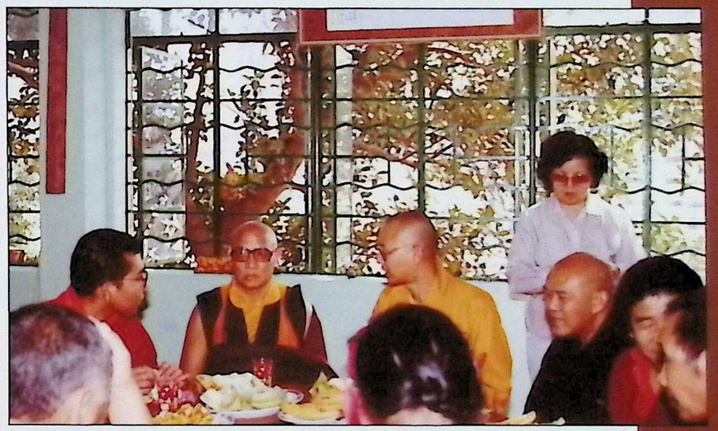
HONG KONG. NOVEMBER 1980.
Accepting an auspicious gift during a banquet at Miu Fat Buddhist Monastery.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Visit to Kun Chung Temple. KAGYU CENTER HONG KONG

Mahayana & Vajrayana Hand in Hand

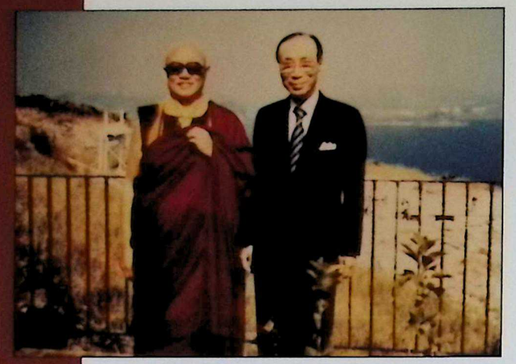
When the 16th Gyalwang Karmapa paid his first visit to Hong Kong in 1980, Tibetan (Vajrayana) Buddhism was a new and largely unknown quantity on the island. Nevertheless, a remarkable bond was created at once between the Gyalwang Karmapa and Master Kok Kwong, who was then – and remains to this day – the highly revered chairman of the Hong Kong Buddhist Association. Master Kok Kwong describes as "just incredible" how the Gyalwang Karmapa held the Mahayana master's hand (see photo, page 344) and informed him that he would return in a few days to give an empowerment during the opening ceremony of Master Kok Kwong's monastery, an event that had been carefully planned months if not a year in advance, but which just happened to coincide with the Gyalwang Karmapa's 10-day visit to Hong Kong. The empowerment was swiftly added to the day's program and held after lunch on the day of the opening ceremony. Although no effort was made to advertise it, several thousand people turned up to receive the Rakta Lokeshvara (Red Chenrezig) empowerment from the 16th Gyalwang Karmapa – so many that Hong Kong police were deployed for crowd control.

HONG KONG. NOVEMBER 1980. Visit to Western Monastery. KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980. Visit to Tung Po Tor Monastery. Left to right: Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa, Master Yuen Quing and Mrs. Wong (standing). KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Visit to Tung Po Tor Monastery in Tsuen Wan. KAGYU CENTER HONG KONG

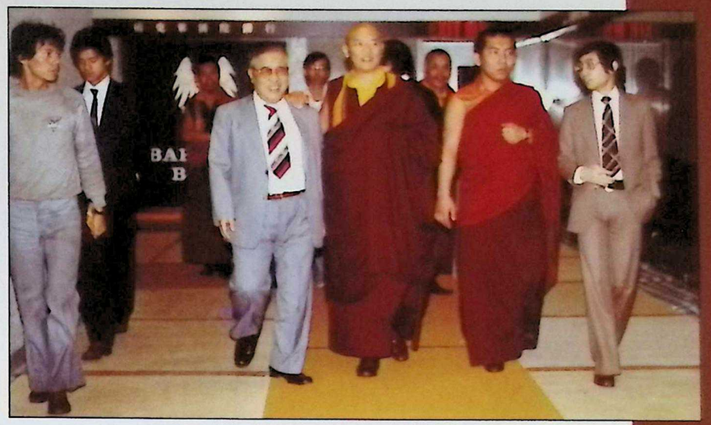


HONG KONG. NOVEMBER 1980. With Siu Yat Fu (aka Run Run Shaw), a local personality and movie studio owner and producer, at his home. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Visit to Shaw Studios at invitation of its owner, Siu Yat Fu (aka Run Run Shaw). KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. With (l to r) the well-known Hong Kong movie producer Chua Lam, studio owner Run Run Shaw and Master Kok Kwong at Shaw Studios. KUN CHUNG TEMPLE

HONG KONG. NOVEMBER 1980. To entertain the Gyalwang Karmapa and entourage, Chua Lam and Run Run Shaw – two fixtures of the Hong Kong movie industry – give a tour of the studios complete with a staged martial arts battle, in which the Gyalwang Karmapa appeared to take very little interest, according to his Chinese translator, who was also present. KUN CHUNG TEMPLE



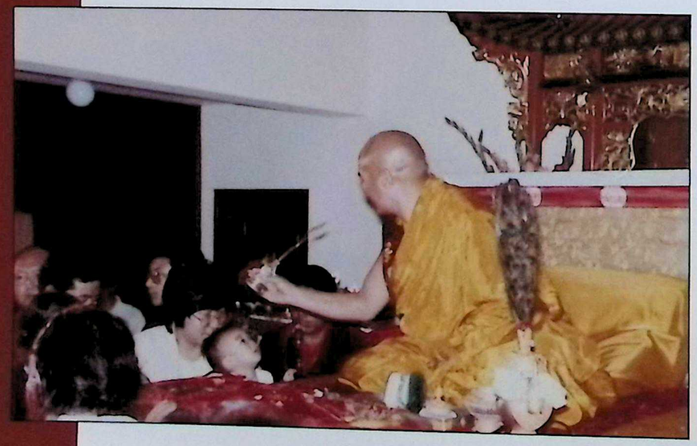
HONG KONG. NOVEMBER 1980. Walking en route to dinner. Left to right: Guru Lau, the 16th Gyalwang Karmapa, the 3rd Jamgon Kongtrul Rinpoche and Clarence Chan, the Cantonese translator. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Seated (l to r) the Gyalwang Karmapa, Guru Lau (main teacher of the Hong Kong Vajrayana Esoteric Society), Tibetan translator Tenzin Lhundup and Cantonese translator Clarence Chan, during banquet at Sichuan Gardens in Central District. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. Farewell dinner at Lee Gardens. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Arriving with Dzogchen Ponlop Rinpoche (l) and Jamgon Kongtrul Rinpoche (r) to offer Rakta Lokeshvara (Red Chenrezig) empowerment on opening day at Kun Chung monastery.
KUN CHUNG TEMPLE

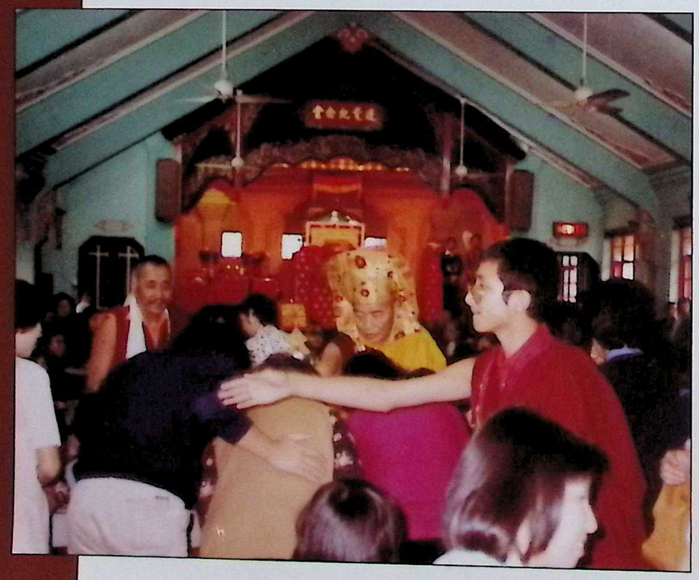
HONG KONG. NOVEMBER 1980.
Vajrayana practice in Mahayana monastery: preparation phase of the empowerment on opening day at Kun Chung monastery.
KUN CHUNG TEMPLE



HONG KONG. NOVEMBER 1980.
Granting empowerment.
KUN CHUNG TEMPLE

HONG KONG. NOVEMBER 1980. Officiating at the opening ceremony of Kun Chung Temple. KAGYU CENTER HONG KONG

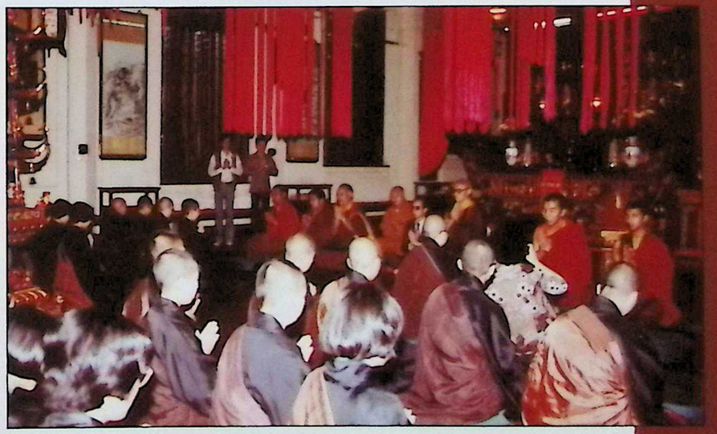
HONG KONG. NOVEMBER 1980. Escorted by the Venerable Abbess Man Sang during a visit to Tung Lin Kok Yuen, a nunnery and school that to this day manages the island's most prestigious Buddhist educational institution. KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980.
Giving individual blessing and empowerment after the Black Crown ceremony at Tung Lin Kok Yuen. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Black Crown ceremony held at Tung Lin Kok Yuen. Because there were no major exhibition halls or convention centers in Hong Kong at this time, the ceremony was held in one of the only Buddhist venues in Hong Kong with sufficient capacity to host the 800-1,000 devotees who attended the empowerment.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
Black Crown ceremony at Tung Lin Kok Yuen. Dzogchen Ponlop Rinpoche (then 15 years of age) gave an introductory talk describing the significance of the Black Crown ceremony in terms of relative and absolute reality.
KAGYU CENTER HONG KONG



HONG KONG. NOVEMBER 1980.
Visit to Tung Lin Kok Yuen.
KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980. The 3rd Jamgon Kongtrul Rinpoche assists during Milarepa and Karma Pakshi empowerments at the Hong Kong Vajrayana Esoteric Society. After the Gyalwang Karmapa left following the initiation, Jamgon Kongtrul Rinpoche stayed behind to give a talk on the practice of Vajrayana, emphasizing the power of tantra and the importance of maintaining ethical discipline in order to achieve tantric attainments. KAGYU CENTER HONG KONG

HONG KONG. NOVEMBER 1980.
During Milarepa and Karma Pakshi empowerments at the request of the Hong Kong Vajrayana Esoteric Society, Clarence Chan translates into Cantonese as English translator Thinley Lhundup and Jamgon Kongtrul Rinpoche look on.
KAGYU CENTER HONG KONG

AT RIGHT: HONG KONG. NOVEMBER 1980.
Conferring Milarepa and Karma Pakshi empowerments at the request of the Hong Kong Vajrayana Esoteric Society.
KAGYU CENTER HONG KONG

The Heart of Mahayana

TALK ON BODHICITTA

Tibetan Dharma is based on Mahayana Buddhism and in Tibet there is a special Mahayana tradition. Centuries ago, Indian mahasiddhas collected the essence of the Buddha's teachings and these were subsequently brought to Tibet. Down to this present day, it is still possible to study these same teachings at an educational institution. In addition, you can actually come to experience the effect of what you have learned and enjoy the fruit of what you have practiced. I have confidence that you all are capable of experiencing this fruition of buddhahood.

The heart of Mahayana teaching is the practice of experiencing bodhicitta, or the enlightened mind. Bodhicitta can be seen from two aspects – the aspiration to benefit oneself and to benefit others – but when you are truly doing the practice then you generate bodhicitta that includes both yourself and all other beings. As you are working in the world or accomplishing some task, if you do it with the intention of benefiting others and with the understanding of cause and effect, then you generate trust in people and they can have complete confidence in what you do.

The skillful means of bodhicitta allow you to be effective in helping others. Bodhisattva activities are divided into four kinds: generosity, pleasant speech, beneficial conduct and consistency of word and deed. In practicing generosity, a bodhisattva may see someone who is poor; spontaneously they would give food, clothing or whatever may be needed. Bodhisattvas also know that people will not listen well to words spoken in anger. They are sensitive to each person's situation and understanding this, they speak without abruptness, smoothly and calmly so that the other person feels comfortable. Bodhisattva conduct allows a bodhisattva to adapt the Dharma to many different situations. If you consider Eastern and Western religions, you can see that the faith in religion can be the same even though the religions themselves are different. If you consider philosophy, however, you will see that there is a difference. In Western countries, therefore, teachers must speak according to Western thought patterns so that the seed of Dharma can fully enter into the experience of Western people. This is the way in which the lamas speak.

Because we are in a fortunate time, America, Canada, Europe and the whole world receive the light of the Buddha's compassion. People now want to practice and it gives them much joy. But in order to do the practice, you have to meet with the right situation and this meeting itself is the extraordinary blessing of the Dharma. Once having received this wonderful blessing, it is the responsibility of the Dharma practitioner to pass the teachings on to those who are ready for them.

As I said in the beginning of this talk, the root of the Dharma is precious bodhicitta, and bodhicitta is compassion for others. This is the essential meaning of everything I have spoken of today.

Some people think it is very difficult to receive this teaching. Further, they believe that even though they have received the teachings, they are extremely difficult and take an inordinately long time to realize. Perhaps this is true. For example, as in this world it is difficult to get what you want, so it is not easy to achieve the profound, secret teaching of Mahayana Dharma. Through practicing Mahayana, it is not easy to achieve the state of bliss or enlightenment. But all this depends on your mind. Actually you should follow the Dharma, practice, and keep precisely in mind the workings of cause and effect. If you do this steadfastly and confidently, perhaps realization might not take a long time, nor be difficult.

It is said in the secret Mahayana:

> In a moment, something becomes special.
> In a moment, enlightenment is attained.

Nevertheless, whether there are Dharma practitioners or not, this era is a hectic one, filled with distracting activity. During such a time, what kind of practice should we be doing? As an example, we can take the situation of our own needs: whatever we might need, so will others. With this understanding, we can continuously think of benefiting others – that is the core of Dharma practice. We ground ourselves in this thought of benefiting others. If we have confidence in the workings of cause and effect, whatever work we do will have an excellent result. To take another example, in this world we say, "these are my parents, this is my country, this is my property," etc. But from a Dharmic standpoint, we look on all beings and deeply wish that they be relieved of their suffering and achieve buddhahood. Generating bodhicitta in this way, we practice benefiting others. This thought is absolutely essential not only for Dharma activity, but for any activity in our lives. If we maintain the thought of benefiting others and recite only one OM MANI PADME HUM, that will help liberate them from suffering and help raise them to the level of buddhahood.

From a public talk the 16th Gyalwang Karmapa gave at the University of Colorado in 1980.

(Revised translation by Sangye Wangchuk with collaboration and editing by Michele Martin.)

Leaving the World with Dharma

CHAPTER 6

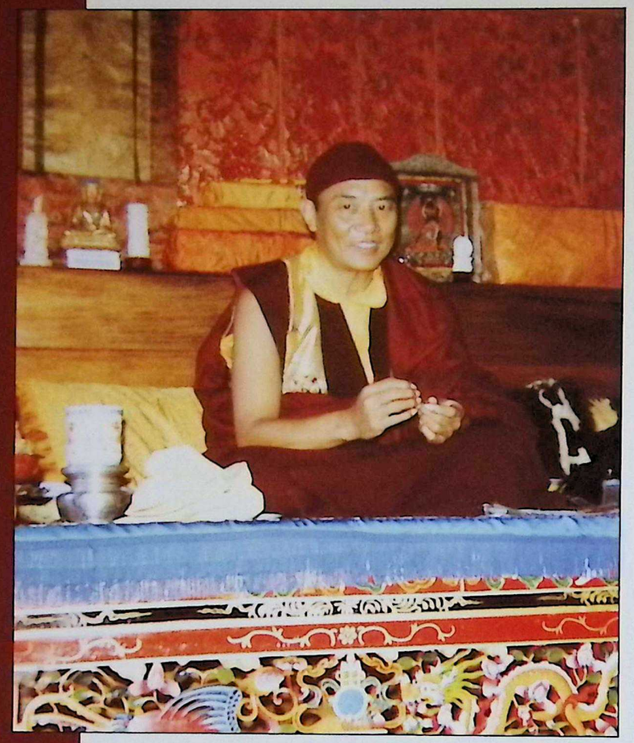
By the time the Gyalwang Karmapa returned from his second international tour in 1978, his monastic seat at Rumtek was drawing a steady stream of devotees from around the world. By this time, Sikkim was no longer an independent kingdom, but had become an Indian state in 1975. The President of India joined the long list of illustrious visitors whom the Gyalwang Karmapa received at Rumtek.

The years from 1978 to 1981 saw the successful completion of a number of major initiatives that would ensure a lasting base for the Dharma in future years. Fulfilling a long-cherished wish, the construction of a three-year retreat center at Rumtek was begun, completed and the first group of aspiring yogis entered long retreat all within the year 1978. In 1979, the Gyalwang Karmapa completed a massive project to print 500 copies of the 103-volume collection of the Buddha's discourses (*Kangyur*), and then distributed them to monasteries and Dharma centers around the region. In November 1979 in Delhi, he laid the foundation stone for a planned educational institute on land set aside for his use by the Indian Government.

RUMTEK, INDIA. FEBRUARY 1979. Entering the three-year retreat center at Rumtek during the opening ceremony. Mural paintings of mahasiddhas flank the entrance. PETER MANNOX

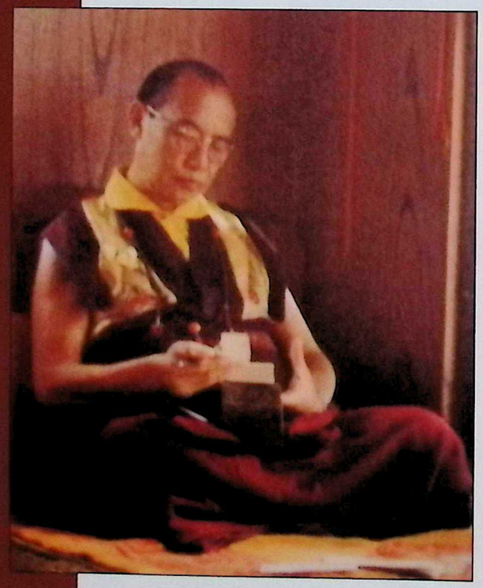
By the end of 1979, signs of obstacles to his health could no longer be ignored, and immediately upon completing his address at the ceremony in Delhi, the Gyalwang Karmapa was rushed to the hospital where he underwent gastrointestinal surgery. Despite warnings that his physical condition demanded rest with no strenuous travel, in 1980 the 16th Karmapa embarked on a third major international tour. This time, he focused on North America and East Asia. He spent a good deal of time at his new North American seat in Woodstock, New York, which he consecrated and named Karma Triyana Dharmachakra (KTD). Whether traveling internationally, on the road in India or at home in his seat in Sikkim, the 16th Gyalwang Karmapa devoted his remaining energies to ensuring that all the seeds he had planted in his lifetime had roots firm enough to survive his departure – until he could return to offer them his care once more.

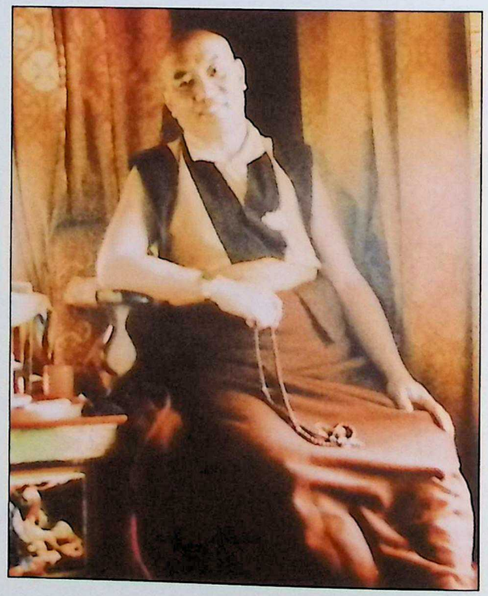
AT LEFT: WOODSTOCK, NEW YORK. SUMMER 1980. On the lawn in front of the main building of his North American monastic seat, Karma Triyana Dharmachakra (KTD). Standing behind is translator Thinley Lhundup. KTD ARCHIVES



AT LEFT: RUMTEK, INDIA. FEBRUARY 1980. Preparing blessing pills for students. KATIA HOLMES

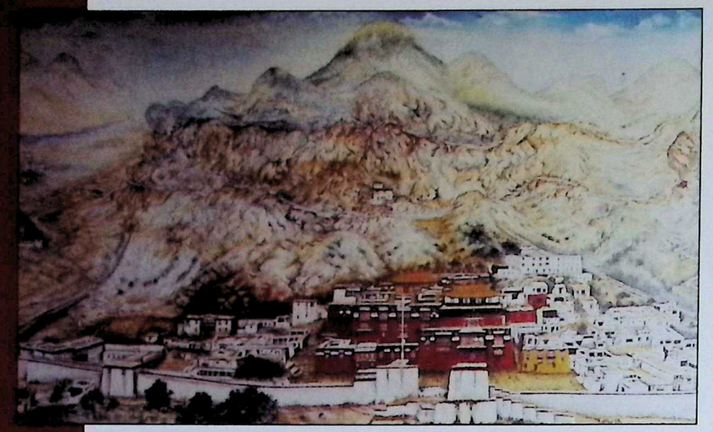
BOTTOM LEFT: RUMTEK, INDIA. 1980 / 1981. GYALTSAB LABRANG ~ BOTTOM RIGHT: RUMTEK, INDIA. CIRCA 1980. In his chair at Rumtek. KARMAPA PICTURE PROJECT





AT RIGHT: RUMTEK, INDIA. FEBRUARY 1980. During a private interview with Western students visiting him during Losar, the Gyalwang Karmapa prepares blessing pills for them. FLEMMING SKAHJEM-ERIKSEN

RUMTEK, INDIA. FEBRUARY 1980. Receiving Western students in audience room in Rumtek. BOTTOM LEFT: FLEMMING SKAHJEM-ERIKSEN ~ BOTTOM RIGHT: KATIA HOLMES



RUMTEK, INDIA. 1978.
Mural painted on a wall in the foyer of the Gyalwang Karmapa's private residence depicts Tsurphu Monastery as it appeared in 1959 when he last saw it.
FLEMMING SKAHJEM-ERIKSEN

CENTER & BOTTOM: RUMTEK, INDIA. FEBRUARY/MARCH 1981.
The Gyalwang Karmapa's personal shrine in his quarters at Rumtek. Note the photos of his two main teachers – his root guru the 11th Tai Situ Rinpoche, Pema Wangchog Gyalpo, and the 2nd Jamgon Kongtrul Rinpoche, Khyentse Oser.
MONTY SVEEN

RUMTEK, INDIA. FEBRUARY 1980. A student from Samye Ling who was a professional photographer had been sent from Scotland to India by Akong Rinpoche to photograph the Gyalwang Karmapa in Rumtek. The photographer, Peter Mannox, had spent most of the day with the Gyalwang Karmapa, and this shot was developed after his return to the U.K. At first it was assumed that this was some sort of double exposure but on close inspection that proved not to be the case. When the photo was shown to the 16th Gyalwang Karmapa, he told Akong Rinpoche not to reproduce it for the public, but later gave permission for some limited copies to be made for rinpoches. It has since been disseminated openly online and viewed widely, and is therefore reproduced here as well. PETER MANNOX. COURTESY OF KAGYU SAMYE LING

RUMTEK, INDIA, 1980. Led by the lamas, the entire monastic assembly of Rumtek joins to formally receive the text collection. At left are the 1st Kalu Rinpoche, Goshir Gyaltsab Rinpoche and the 3rd Jamgon Kongtrul Rinpoche; the Gyalwang Karmapa stands to the right. PETER MANNOX

Printing the Buddha's Words

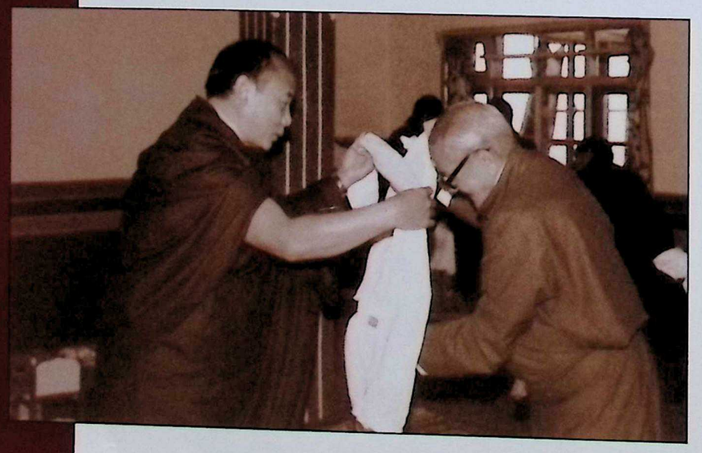
Preservation of Dharma texts was a major area of activity of the 16th Karmapa. Along with over 20,000 folios carved on wood-blocks at Rumtek, he embraced modern printing methods as well. One of his most notable contributions was the printing of 500 sets of the 103-volume collected discourses of the Buddha, or *Kangyur* – the first photo offset printing of a major Tibetan work in India. The Gyalwang Karmapa had with him in Rumtek a particularly precious collection of the *Kangyur*: a first edition of the Derge edition that had been edited by the great scholar Situ Panchen, the 8th Tai Situ Rinpoche, who then offered the first printing to the 13th Karmapa. The 16th Karmapa had all 103 volumes of this irreplaceable set transported to Delhi for printing, and then offered a set to monasteries and nunneries of all sects across the Himalayas. Through an agreement with the US Library of Congress, copies of this *Kangyur* set were also distributed to libraries internationally, encouraging scholarly research.

RUMTEK, INDIA, 1980. Kalu Rinpoche, the Karmapa and Gyaltsab Rinpoche await the arrival of the *Kangyur*. PETER MANNOX

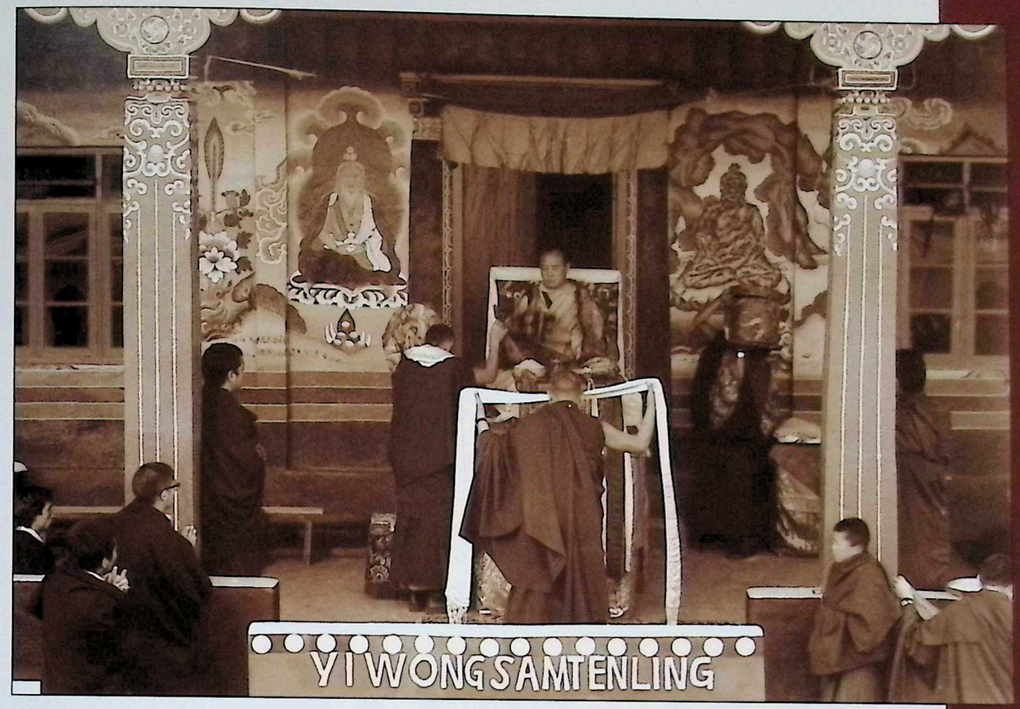
AT LEFT: RUMTEK, INDIA, 1980. At the entrance to Rumtek monastery, incense offering fills the air as the Gyalwang Karmapa and Jamgon Kongtrul Rinpoche await the arrival of the *Kangyur*. PETER MANNOX

RUMTEK, INDIA. FEBRUARY 1979.
Showing main figures on altar of retreat center to Sikkimese Chief Minister Kazi Lhendup Dorji Khangsarpa and other guests.
KARMAPA PICTURE PROJECT

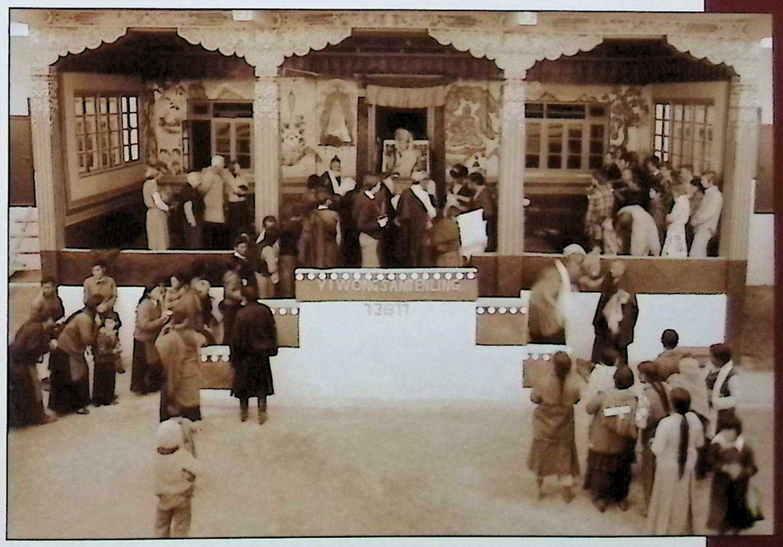
RUMTEK, INDIA. FEBRUARY 1979.
With Government of Sikkim Chief Minister Kazi Lhendup Dorji Khangsarpa (r) and Chief Secretary T.S. Gyaltshen (l) during the opening ceremony of Yiwong Samtenling, the three-year retreat center at Rumtek. Facing the Gyalwang Karmapa (back to camera) is Kyabje Bokar Rinpoche.
KARMAPA PICTURE PROJECT



RUMTEK, INDIA. FEBRUARY 1979.
Receiving a khata from the Chief Minister of Sikkim during the opening. PETER MANNOX



RUMTEK, INDIA. FEBRUARY 1979. About to place the Black Crown upon his own crown at the three-year retreat center, as lamas and disciples look on. Standing next to the pillar on the left is Shamar Rinpoche, with Gyaltsab Rinpoche on the step below. A group of aspiring yogis had already entered three-year retreat by this time, and though they did not leave their retreat boundaries, they could surely hear the distinctive music preceding this moment. PETER MANNOX



RUMTEK, INDIA. FEBRUARY 1979.
Individual blessings after Black Crown ceremony at the three-year retreat center. Western students stand respectfully at either side. PETER MANNOX

RUMTEK, INDIA. 1980. Granting blessings in the main assembly hall. FLEMMING SKAHJEM-ERIKSEN

RUMTEK, INDIA. JANUARY/FEBRUARY 1980. With the 3rd Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche during the empowerment. FLEMMING SKAHJEM-ERIKSEN

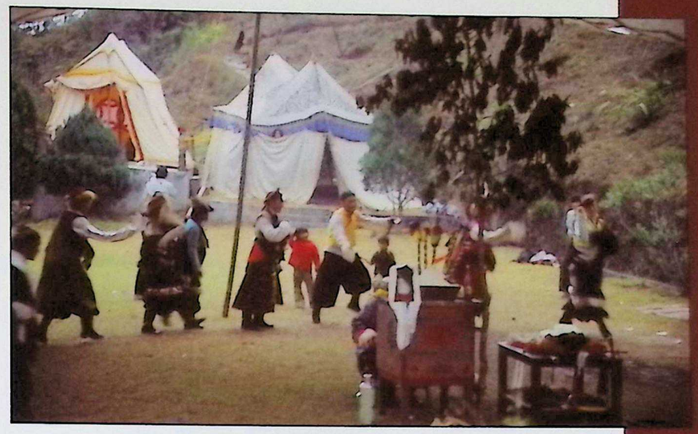
RUMTEK, INDIA. FEBRUARY 1980. Marking the Tibetan new year. The shutter stayed open, allowing the flash to capture what is likely the incense smoke wafting up. FLEMMING SKAHJEM-ERIKSEN

RUMTEK, INDIA. FEBRUARY 1980. The cast for this performance was comprised of members of the labrang and local lay community who formed part of a *Ihamo* troupe. Men and women normally seen in the village in ordinary working clothes were suddenly transformed into impressive ministers and charming princesses with sophisticated hairdos, fancy headgear and magnificent jewelry. ANDRÉE FONTENELLE

Stories in Dance Form

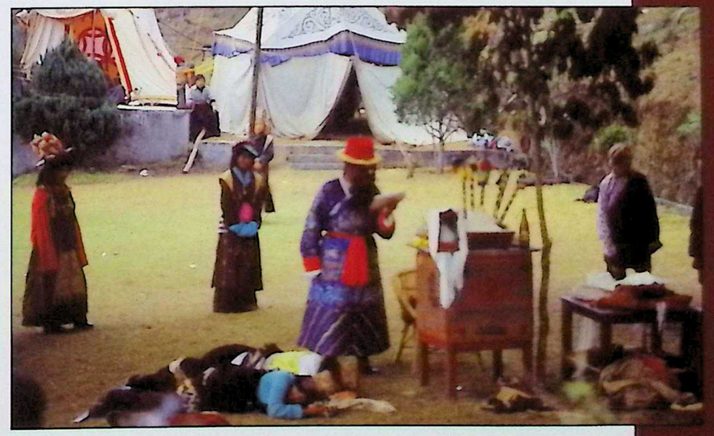
During the heyday of the Great Encampment (Karme Garchen), theatrical performances reached such a high level that the annual Kagyu Monlam Chenmo was wittily described as "Great Prayers, Great Shows."

The 16th Gyalwang Karmapa took a particular personal interest in Tibetan opera (*aché Ihamo*), a unique theatre form that combines dialogue, song and dance. Performances last many hours a day for several days, and the Gyalwang Karmapa was known to attend entire performances. He sponsored *Ihamo* performances at Rumtek, thus providing an important source of support for various troupes, including the Tibetan Institute for the Performing Arts (TIPA). Rumtek also had its own *Ihamo* troupe, headed by General Secretary Damchoe Yongdu, who described Tibetan opera as: "Like a ballet. They are stories in dance form." Lay disciples staged *Ihamo* at Rumtek in the weeks after Losar as an offering to the Gyalwang Karmapa. In 1980, this troupe reenacted a past life of the Karmapa.



RUMTEK, INDIA. FEBRUARY 1980. Tibetan opera (*Ihamo*) performance of the life of King Dzalendara, a past rebirth of the Karmapa. The 16th Gyalwang Karmapa had related this past-life story while passing through the site of that king's former kingdom during a trip overland from Kathmandu to Delhi. Rehearsals and preparation of the elaborate costumes and props began months before the performance. ANDRÉE FONTENELLE

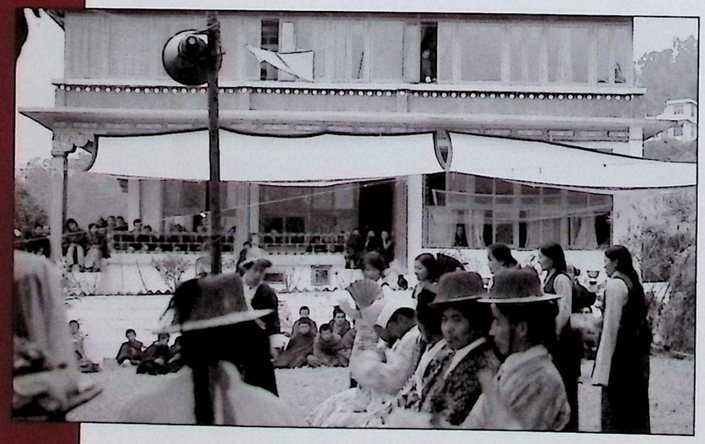
RUMTEK, INDIA. FEBRUARY 1980. General Secretary Damchoe Yongdu as King Dzalendara rides his horse as the audience watches. The audience comprised everyone from the Gyalwang Karmapa to ordinary monks and nuns, as well as the lay community from old folks to women nursing babies, young men in cowboy hats and excited children as well as Indian tourists and Western disciples. As the performances went on all day for five to six days, spectators would drop by, stay for a while, leave to tend to their chores, and then come back. ANDRÉE FONTENELLE



RUMTEK, INDIA. FEBRUARY 1980. The enemy lays slain as a protagonist reads from a script. The performance included speaking, singing and dancing. Festive tents were pitched as part of the set, while white awnings sheltered the actors and some of the spectators from the strong daytime sun. ANDRÉE FONTENELLE

RUMTEK, INDIA. FEBRUARY 1980.
King Dzalendara – who would later be reborn as the Karmapa – and his queen were both sovereign heads of a North Indian kingdom and advanced yogic practitioners. On occasion, they disappeared from their royal palace and went to practice in charnel grounds with dakinis, as pictured here. PETER MANNOX

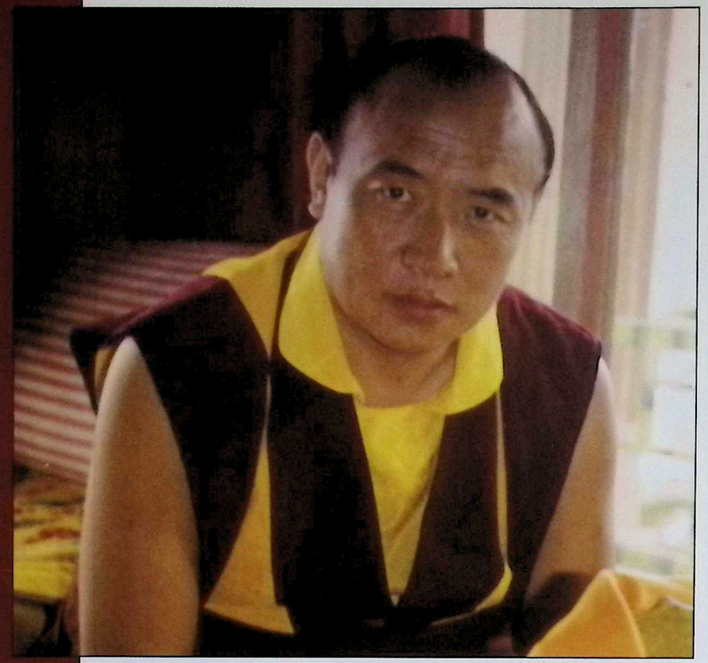
RUMTEK, INDIA. FEBRUARY 1980.
Seated in the center and surrounded by the royal court, General Secretary Damchoe Yongdu and his wife, Lekshey Drolma, play the parts of King Dzalendara and Queen Moonlight. Damchoe Yongdu directed the entire theatrical performance. Describing his involvement in maintaining the *lhamo* tradition in an interview in 1980, the General Secretary said, "People work and work, but from time to time they have to relax, so we perform the dances. I also do it because I enjoy them. Also, I know them; there are simply fewer people left to carry on that tradition now." PETER MANNOX



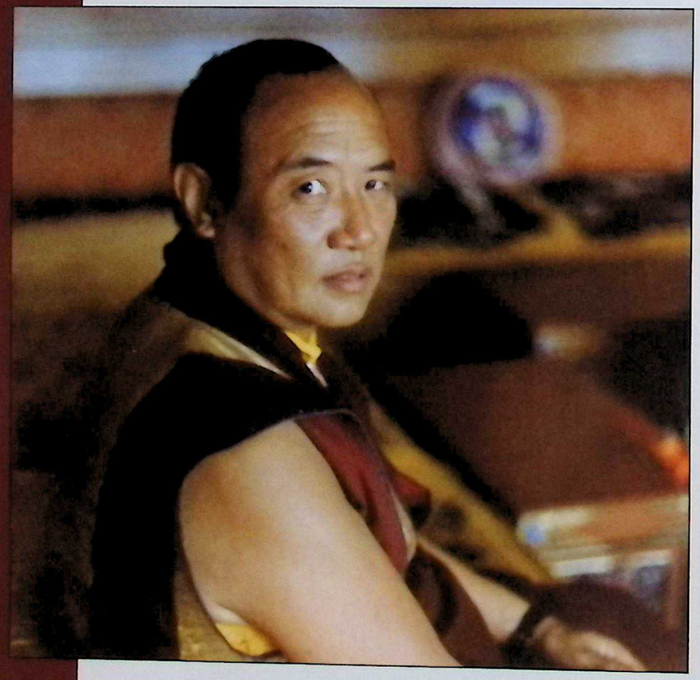
RUMTEK, INDIA. FEBRUARY 1980.
The theatrical performances took place on the lawn in front of the Gyalwang Karmapa's residence. Goshir Gyaltsab Rinpoche can be seen peering from a downstairs window. During most of the performance, the Gyalwang Karmapa could be seen sitting on the porch upstairs, facing the performers, in the company of lamas, honored guests (including Ongen Rinpoche) and local dignitaries. PETER MANNOX

RUMTEK, INDIA. 1980.
In the upper shrine hall.
FLEMMING SKAHJEM-ERIKSEN

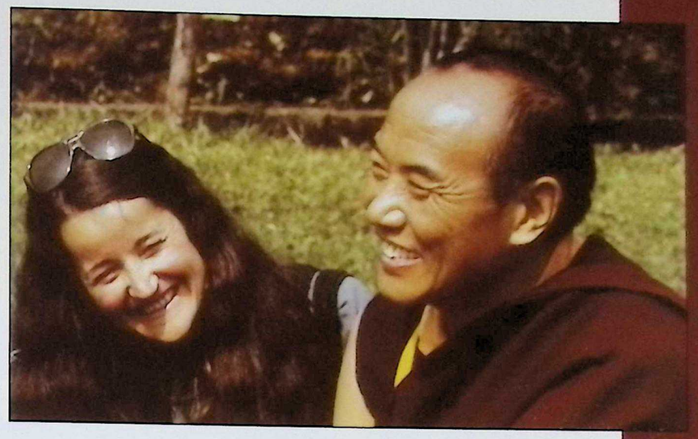
RUMTEK, INDIA. 1980. Joyfully granting his blessings from his throne in the upper shrine hall. FLEMMING SKAHJEM-ERIKSEN



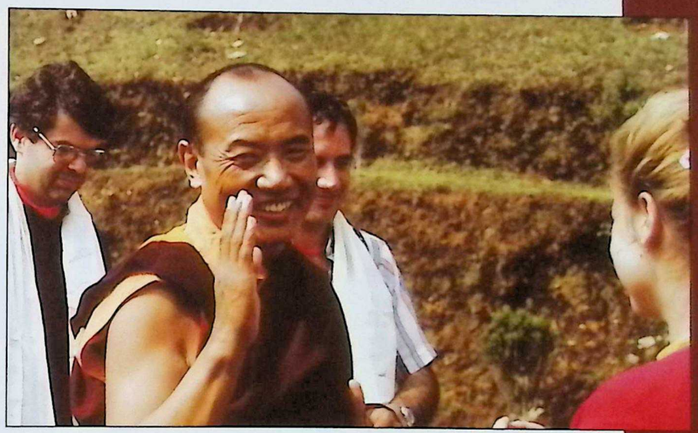
RUMTEK, INDIA. CIRCA 1980.
DECHEN CRONIN



RUMTEK, INDIA. CIRCA 1980.
KAGYU SAMYE LING



RUMTEK, INDIA. 1980.
With Katia Holmes, whom the Gyalwang Karmapa would request to translate stories of his past lives, shortly after this photo was taken.
COURTESY OF KATIA HOLMES



RUMTEK, INDIA. 1980.
With a group of French students.
COURTESY OF KATIA HOLMES

RUMTEK, INDIA. 1980.
A group of French disciples led by Bernard Lebeau (seated in front of the Gyalwang Karmapa) visiting Rumtek.
COURTESY OF KATIA HOLMES

RUMTEK, INDIA. FEBRUARY / MARCH 1979. Granting blessings after the Black Crown ceremony on the verandah in front of his residence. JENS WILKE

RUMTEK, INDIA. FEBRUARY / MARCH 1979.
After Black Crown ceremony on the verandah.
JOSEF KERKLAU

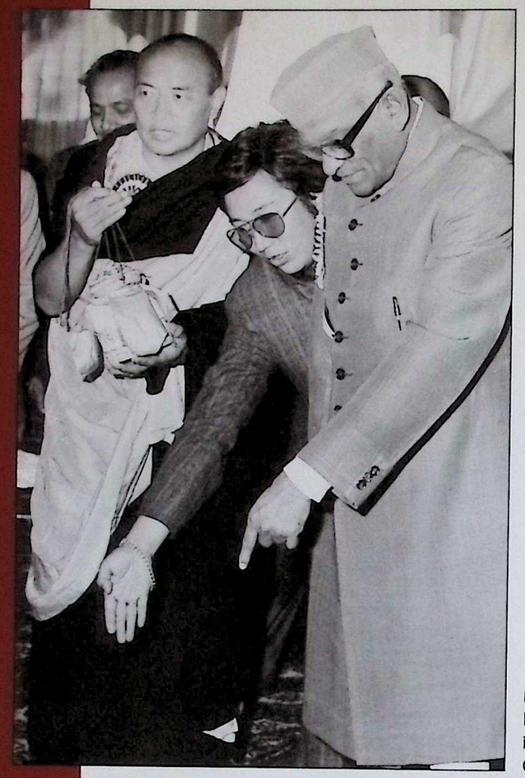
GANGTOK, SIKKIM, INDIA. 1979. With the President of India, Shri Neelam Sanjiva Reddy and the Governor of Sikkim, B.B. Lal, at the unveiling of a statue of Pandit Jawaharlal Nehru at the Ridge Park in Gangtok. KARMAPA PICTURE PROJECT

RUMTEK, SIKKIM, INDIA. 1979. Gyaltsab Rinpoche (partially visible) and the 3rd Jamgon Kongtrul Rinpoche on left; Indian President Shri Neelam Sanjiva Reddy, Sikkimese Governor B.B. Lal and Chief Minister N. B. Bhandari on right. KARMAPA PICTURE PROJECT

RUMTEK, INDIA. 1979. In a clear sign of the widespread esteem in which the Gyalwang Karmapa was held in India, the President of India, Shri Neelam Sanjiva Reddy, and the Governor of Sikkim, B.B. Lal, pay him a visit in his reception room in Rumtek. KARMAPA PICTURE PROJECT

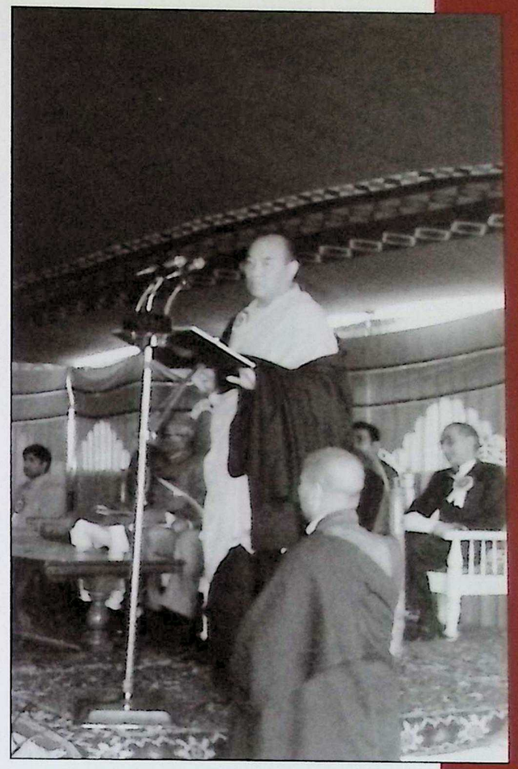
GANGTOK, INDIA. 1979. Unveiling a statue of the first Prime Minister of India, Pandit Jawaharlal Nehru, with Indian President Reddy (above, with his hand on the Gyalwang Karmapa's shoulder), the Governor of Sikkim, B.B. Lal (r) and Sikkimese Chief Minister N. B. Bhandari (l). KARMAPA PICTURE PROJECT

RUMTEK, INDIA. 1979. A remarkable moment for Rumtek Monastery: the Indian President Shri Neelam Sanjiva Reddy comes to visit, in the company of the Governor and Chief Minister of Sikkim. GYALTSAB LABRANG



DELHI, INDIA. NOVEMBER 1979. With Indian President Shri Neelam Sanjiva Reddy (r), laying the foundation for a planned international Buddhist institute. In what was a first in Delhi, the land had been offered to the Gyalwang Karmapa by the Government of India. KAGYU SAMYE LING

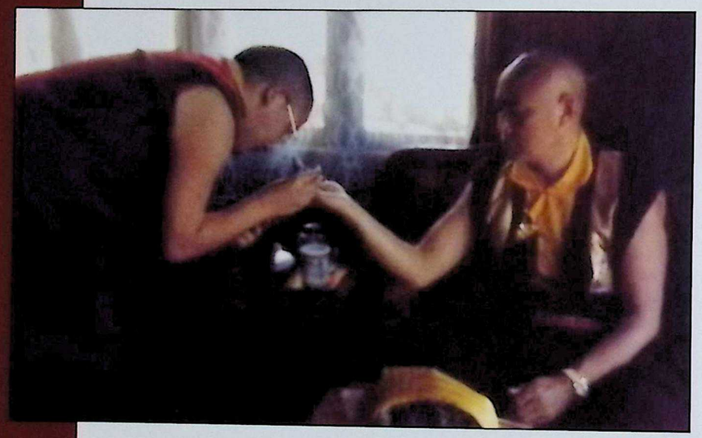
DELHI, INDIA. NOVEMBER 1979.
Delivering his address during the ceremony to initiate the Kagyu International Buddhist Institute. In the front row are the President of India, Shri Neelam Sanjiva Reddy, and the Governor of Sikkim, B.B. Lal. Immediately upon conclusion of his address, the Gyalwang Karmapa was rushed by ambulance to the All-India Institute of Medical Sciences.
KARMAPA PICTURE PROJECT



DELHI, INDIA. NOVEMBER 1979.
Although his physical body was on the point of collapse, the Gyalwang Karmapa stands to deliver a speech at the founding of the institute in Delhi. KAGYU SAMYE LING

DELHI, INDIA. LATE 1960s.
With Goodie Oberoi, whose close connection to the 16th Gyalwang Karmapa endured over the decades, and continues into his subsequent reincarnation. She often extended her hospitality to the 16th Gyalwang Karmapa, frequently hosting him in the family's Oberoi hotels in Delhi and Calcutta. She played a key role in securing the land in Delhi.
GOODIE OBEROI

DELHI, INDIA. DECEMBER 1979.
The 12th Tai Situ Rinpoche, assisted by the 12th Goshir Gyaltsab Rinpoche, offers long-life empowerment to the Gyalwang Karmapa in his quarters at Sikkim House in Delhi, after he underwent emergency surgery.
KARMAPA PICTURE PROJECT

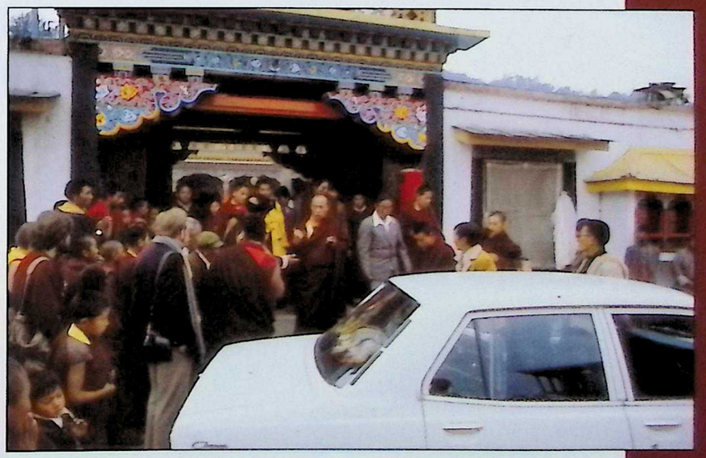


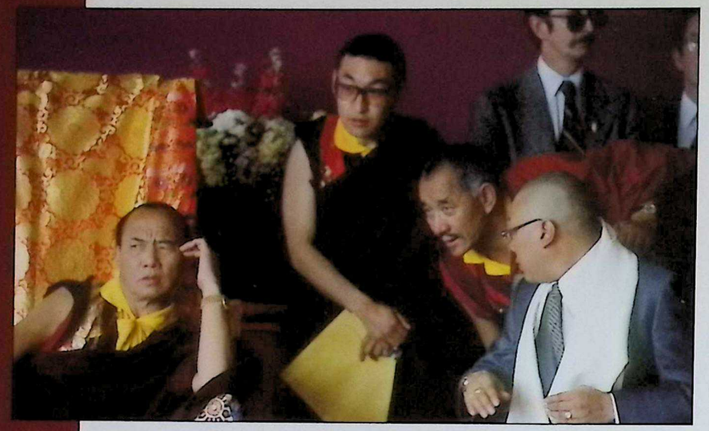
DELHI, INDIA. DECEMBER 1979.
After surgery in Delhi, the Gyalwang Karmapa receives his medication from the hand of his heart son Gyaltsab Rinpoche. Gyaltsab Rinpoche and Jamgon Kongtrul Rinpoche had been taking turns offering medicine to the Karmapa. In the period when this photo was taken in the Karmapa's quarters in Sikkim House in Delhi, the honor of offering medicine fell solely to Gyaltsab Rinpoche, as Jamgon Kongtrul Rinpoche was traveling.
GYALTSAB LABRANG

DELHI, INDIA. 1979. With heart son Goshir Gyaltsab Rinpoche in Sikkim House. GYALTSAB LABRANG

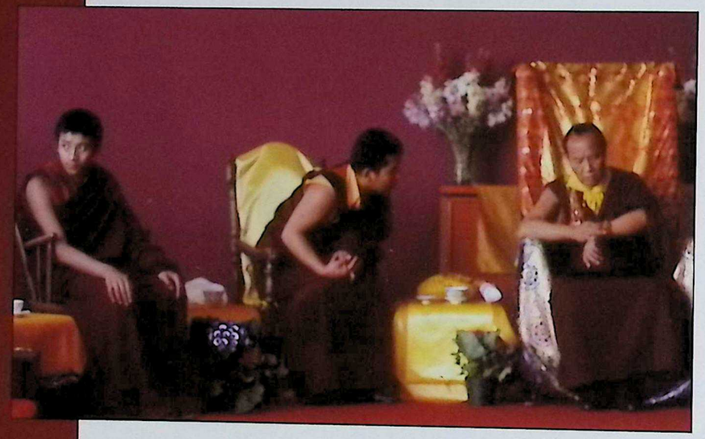
DELHI, INDIA. CIRCA 1981. In Sikkim House, the government-run accommodations where the Gyalwang Karmapa often lodged while in Delhi. KAGYU SAMYE LING

RUMTEK, INDIA. FEBRUARY 1980.
Although he was only leaving Rumtek for a few hours, the Gyalwang Karmapa was escorted to his car with great respect. The 3rd Jamgon Kongtrul Rinpoche and Goshir Gyaltsab Rinpoche follow along behind, as the Gyalwang Karmapa prepared to depart for Gangtok for the day, to undergo a medical check shortly after Losar celebrations. His driver, Dalha, is pictured at right and Peter Marstrand stands just behind the car, a Toyota Corona. FLEMMING SKAHJEM-ERIKSEN





NEW YORK CITY. MAY 1980.
Although manifesting signs of serious health issues, the Gyalwang Karmapa decided to undertake another major trip in 1980, spending 6 months in North America and several weeks in East Asia. Chogyam Trungpa Rinpoche (with khata) and Khenchen Thrangu Rinpoche (not pictured) received the Gyalwang Karmapa at the airport upon arrival in New York. Tenzin Chonyi stands as Dronyer Ngodup confers with Trungpa Rinpoche. RAY ELLIS

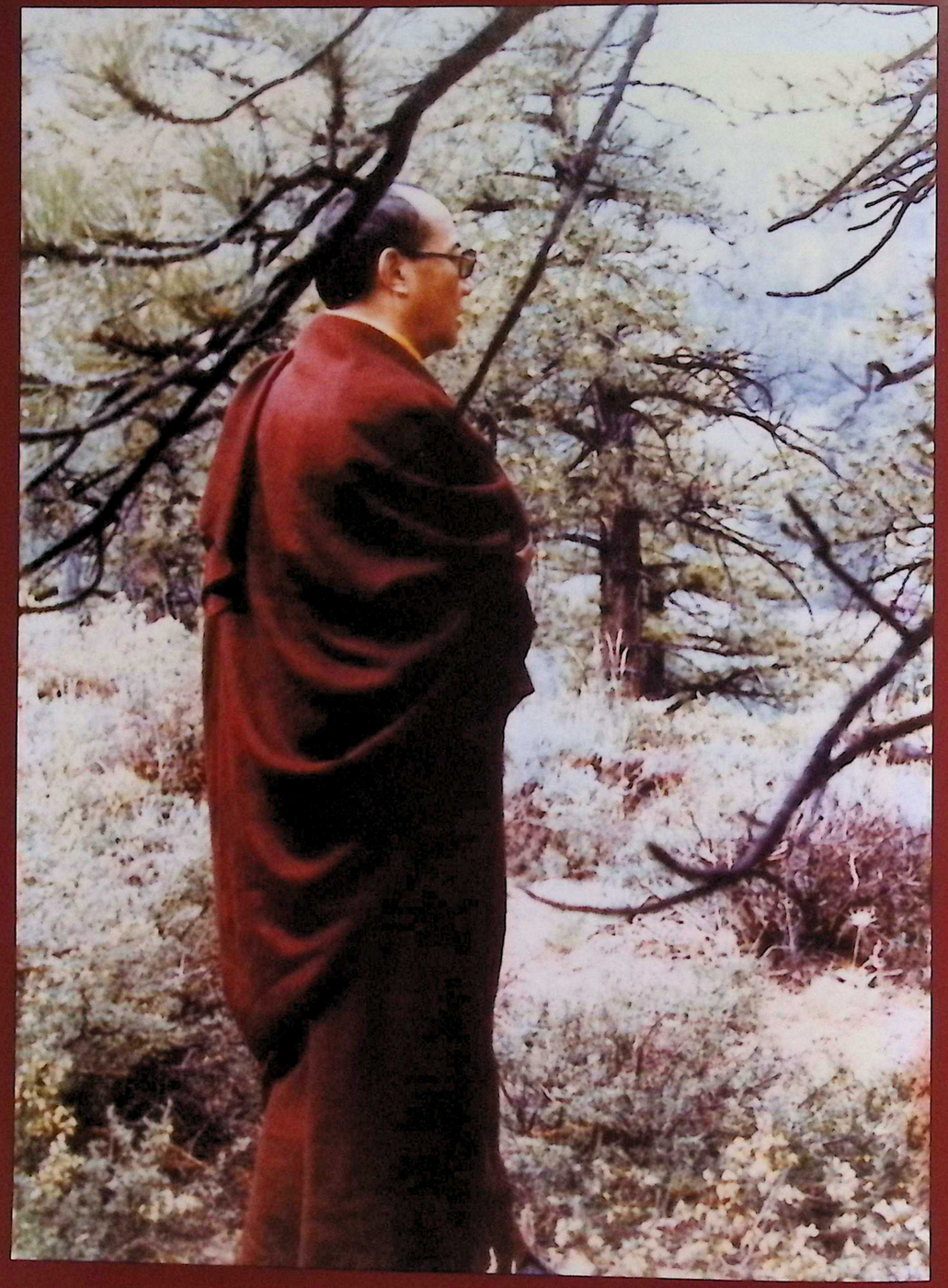


NEW YORK CITY. MAY 1980.
A reception was held at the airport to welcome the Gyalwang Karmapa on his third trip to the United States. Left to right: Dzogchen Ponlop Rinpoche in the first (of many) international tours, the 3rd Jamgon Kongtrul Rinpoche, who was traveling with the Gyalwang Karmapa overseas for the second time, and the 16th Gyalwang Karmapa, looking at his watch. SHAMBHALA ARCHIVES

NEW YORK CITY. MAY 1980.
Dzogchen Ponlop Rinpoche holds flowers offered to the Gyalwang Karmapa as he steps from a limousine onto a New York sidewalk. SHAMBHALA ARCHIVES

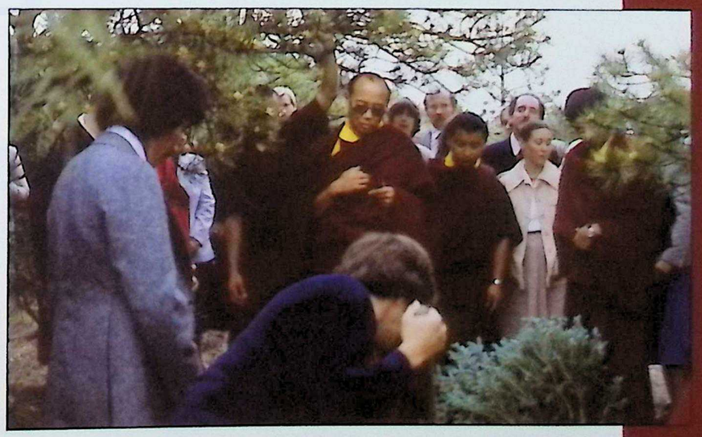
ABOVE: WOODSTOCK, NEW YORK. MAY 1980.
The Gyalwang Karmapa began his third tour of North America with a short visit to the site of his planned monastery, and would return two months later to spend much of the summer there. In this initial visit, he offers a Black Crown ceremony, held in a tent at the recently purchased Meads Mountain Retreat Center to accommodate the large numbers wishing to attend. Tenzin Chonyi and Khenchen Thrangu Rinpoche stand to the left; the 3rd Jamgon Kongtrul Rinpoche and Lama Norlha can be seen on the right. KARMAPA PICTURE PROJECT

WOODSTOCK, NEW YORK. MAY 1980.
Khenchen Thrangu Rinpoche (r) escorts the Gyalwang Karmapa following a Black Crown ceremony. KTD ARCHIVES



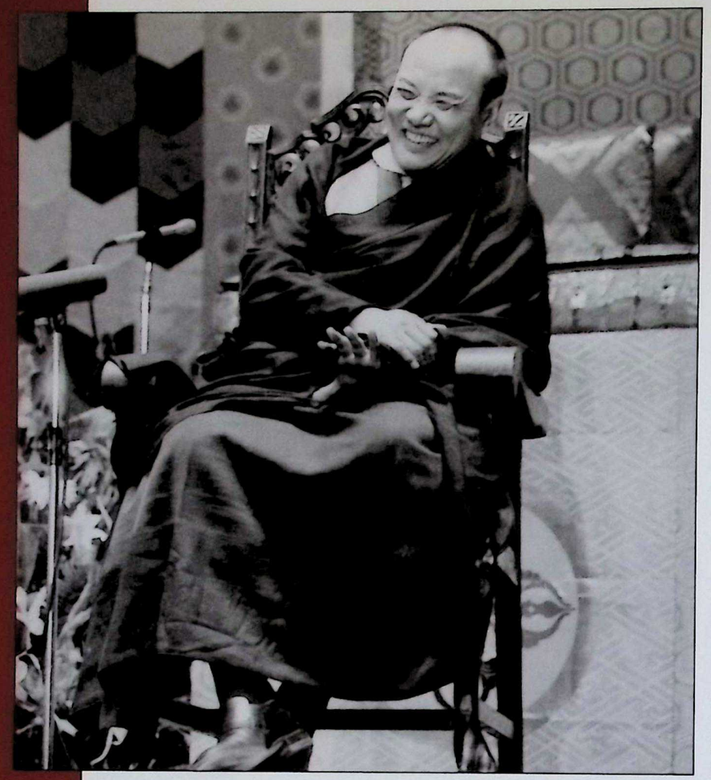
RED FEATHER LAKES, COLORADO. JUNE 1980. After visiting a retreat cabin for which he had chosen the location on his earlier trip and planted a tree, the Gyalwang Karmapa opted to walk rather than ride down the dirt road to the main house. On the way down the monks jokingly hid twigs in one another's robes. ANDREA ROTH CRAIG

RED FEATHER LAKES, COLORADO. JUNE 1980. The beauty of the natural environment appears to have warranted a rare smile from Damchoe Yongdu, General Secretary. ANDREA ROTH CRAIG



RED FEATHER LAKES, COLORADO. JUNE 1980. The Gyalwang Karmapa chooses this shady spot to plant a spruce tree on the Rocky Mountain Dharma Center land. ANDREA ROTH CRAIG

AT LEFT: RED FEATHER LAKES, COLORADO. JUNE 1980. At Rocky Mountain Dharma Center. "The mist here clothes the practitioners like the robes clothe Milarepa," the Gyalwang Karmapa commented during his visit to this remote site. SHAMBHALA ARCHIVES

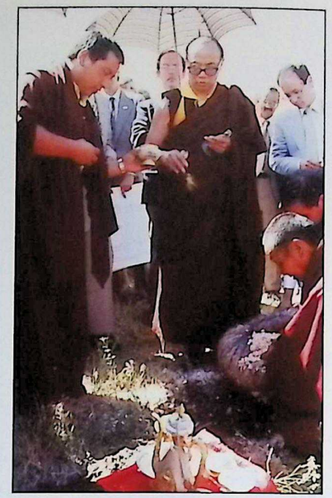


LOCATION UNKNOWN. 1980.
Joyful on the stage.
MAGGIE HOPP, COURTESY OF KTD ARCHIVES

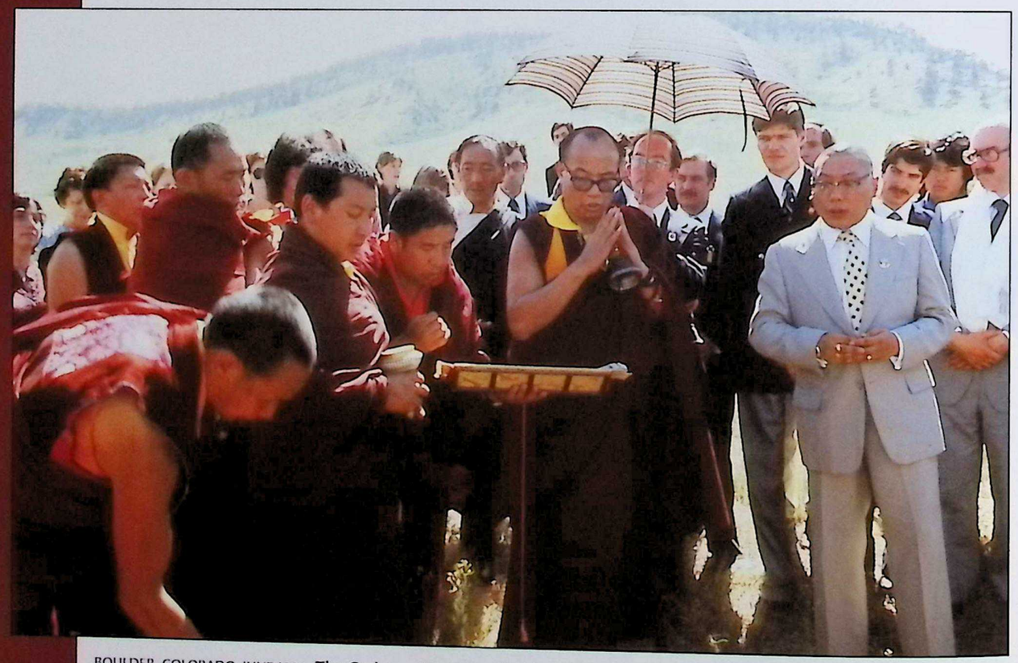
LOCATION UNKNOWN. 1980.
With Dzogchen Ponlop Rinpoche and Ngodup Tsering Burkhar, his translator.
SHAMBHALA ARCHIVES

WOODSTOCK, NEW YORK.
SUMMER 1980. Inside the main building of KTD. KTD ARCHIVES

WOODSTOCK, NEW YORK.
AUGUST 1980. During a private audience inside the main structure of KTD. KTD ARCHIVES

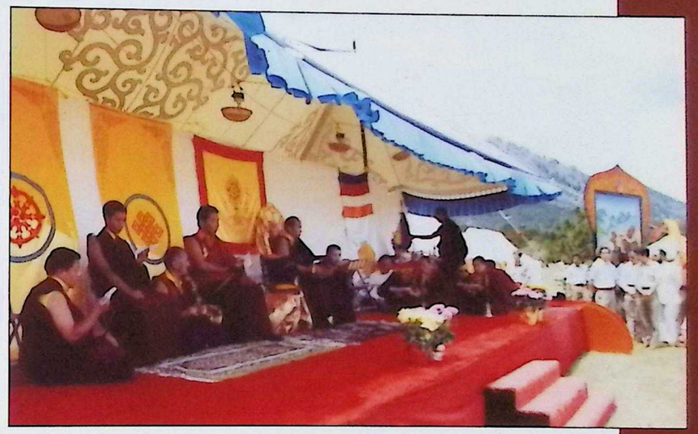


BOULDER, COLORADO. JUNE 1980. LEFT TO RIGHT: During a visit to land recently purchased for the planned Naropa University, architect Richard Rice holds the blueprint as Chogyam Trungpa Rinpoche outlines his vision. The Gyalwang Karmapa holds the wealth vase that he will bury. ~ Rain clouds began gathering during the puja. When the Gyalwang Karmapa completed his chanting and put down his dorje and bell, a burst of thunder split the darkening sky. ~ After blessing the land, the Gyalwang Karmapa asked exactly where they planned to place the large statue of Naropa that was meant to stand in the main courtyard of the university. The Gyalwang Karmapa then buried a wealth vase on that spot as an offering to the local deities. ANDREA ROTH CRAIG



BOULDER, COLORADO. JUNE 1980. The Gyalwang Karmapa called for a compass to determine the cardinal points with precision, and then performed a series of pujas: first a Buddha Shakyamuni puja and then an offering practice to the local protectors. ANDREA ROTH CRAIG

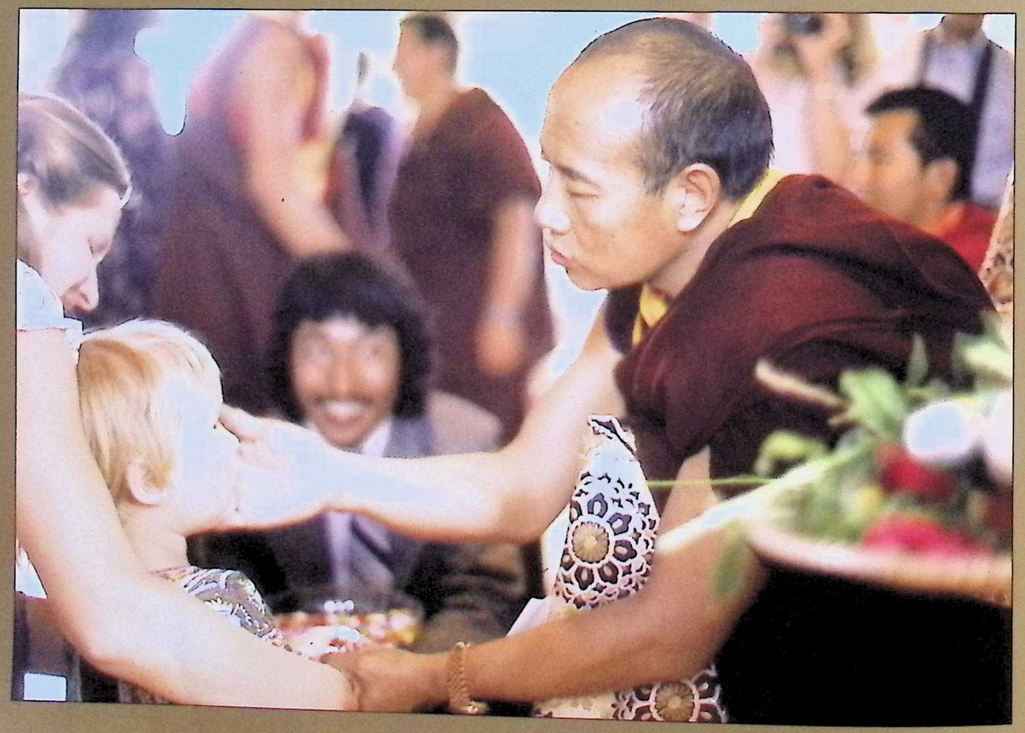
BOULDER, COLORADO. JUNE 1980. Resting in a tent erected on the site of the future Naropa University, with Trungpa Rinpoche, General Secretary Damchoe Yongdu and Yumtso, Trungpa Rinpoche's dog, lying at the General Secretary's feet. While seated here at the conclusion of the land blessing ceremony, the Gyalwang Karmapa declared the site to be an auspicious one. ANDREA ROTH CRAIG

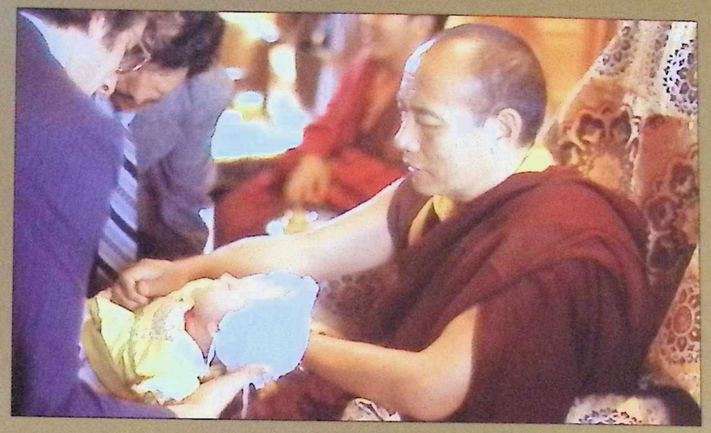


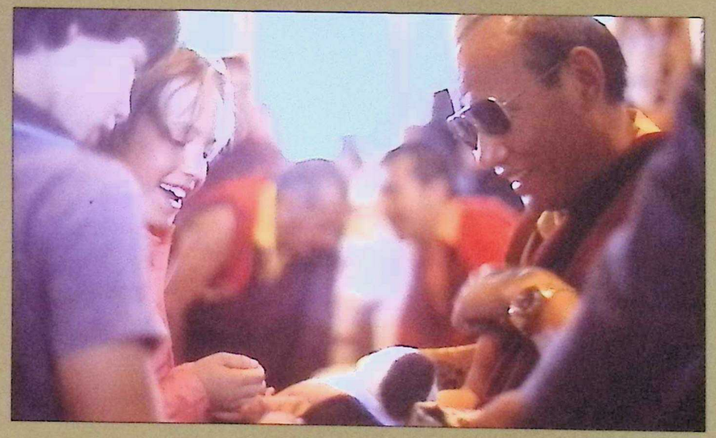
BOULDER, COLORADO. JUNE 1980. Attending the Midsummer's Day Summer Solstice Festival, an annual Vajradhatu event. For this occasion, Trungpa Rinpoche rented a space outside Boulder and organized demonstrations of archery and skydiving, as well as volleyball games. Left to right: Jigmela, Dzogchen Ponlop Rinpoche, Dronyer Ngodup, the 3rd Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa, Bardor Tulku Rinpoche and Damchoe Yongdu. KARMAPA PICTURE PROJECT

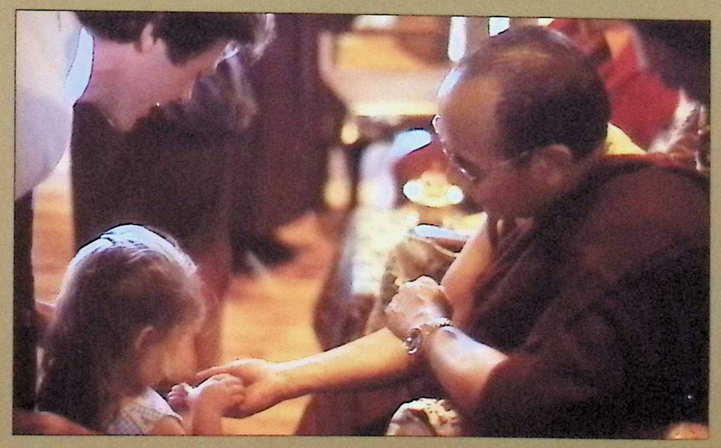
BOULDER, COLORADO. JUNE 1980. Midsummer's Day Summer Solstice Festival also included more traditional Tibetan fare: a ritual of incense offering to the local deities. KARMAPA PICTURE PROJECT

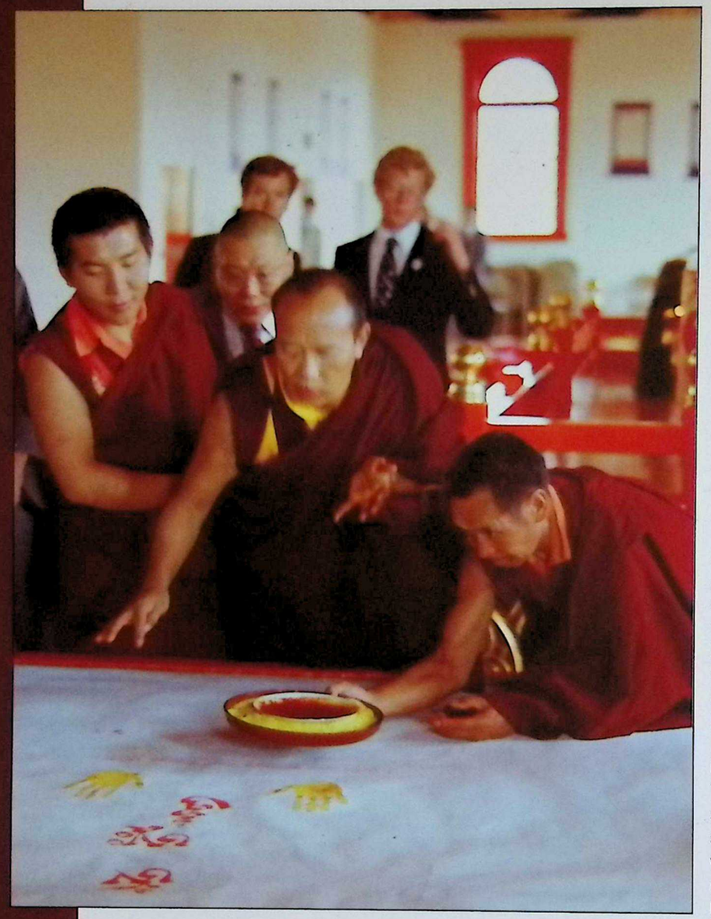
BOULDER, COLORADO, JUNE 1980. Blessings are sweet for parents and children, as the Gyalwang Karmapa offers M&M candies along with the blessing of his presence to each child. SHAMBHALA ARCHIVES





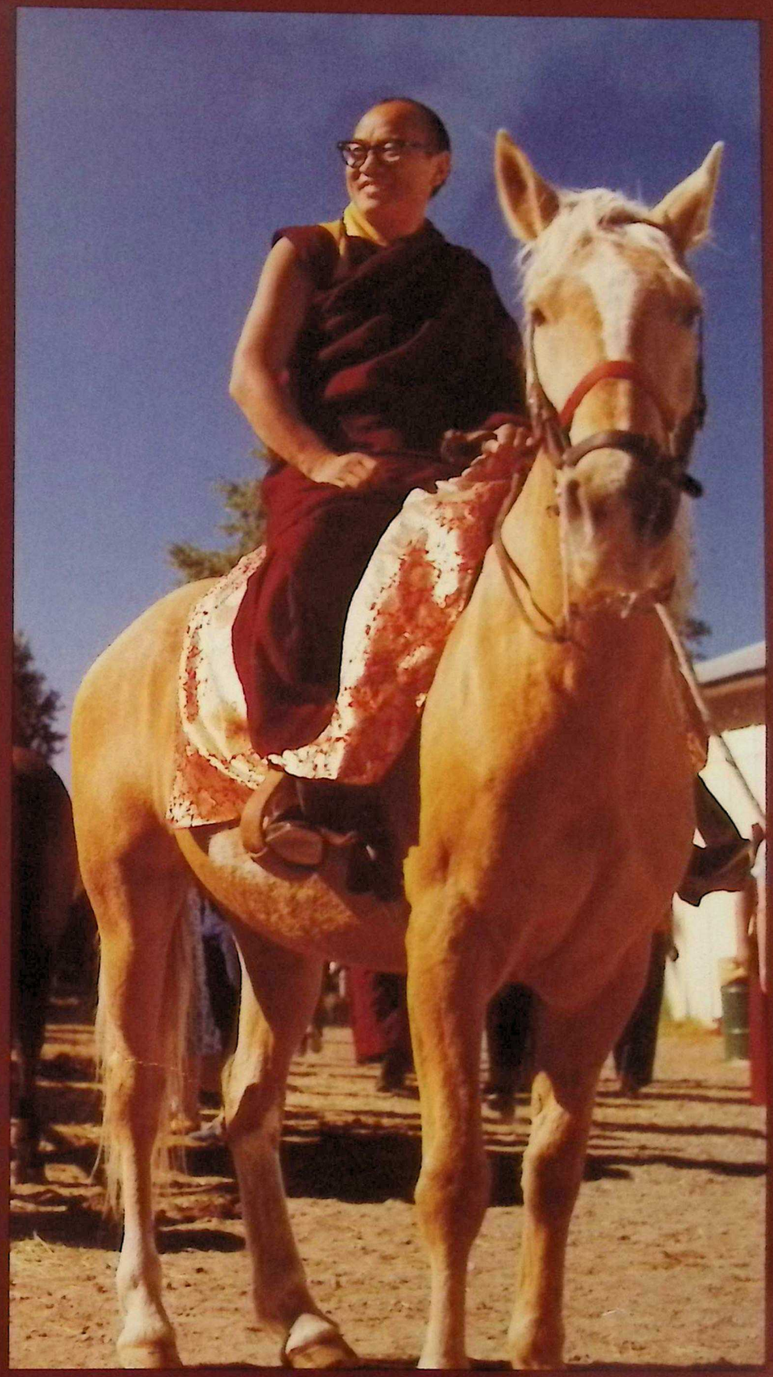






BOULDER, COLORADO. JUNE 1980.
As the 3rd Jamgon Kongtrul Rinpoche and Chogyam Trungpa Rinpoche look on from behind, the 16th Gyalwang Karmapa places his handprints on the reverse of a massive thangka of Buddha Vajradhara that would form the centerpiece of the main shrine at Dorje Dzong, the Shambhala center in Boulder, for decades to come. The thangka was commissioned and designed by Trungpa Rinpoche, and painted by Sherab Palden Beru, whose artistic genius also graces many of the walls of Kagyu Samye Ling in Scotland. JOYCE PETERSON

CRESTONE, COLORADO. JUNE 1980.
The 16th Gyalwang Karmapa, Marianne Marstrand and Ngodup Tsering Burkhar planting sacred Hopi blue corn.
COURTESY OF MARIANNE MARSTRAND



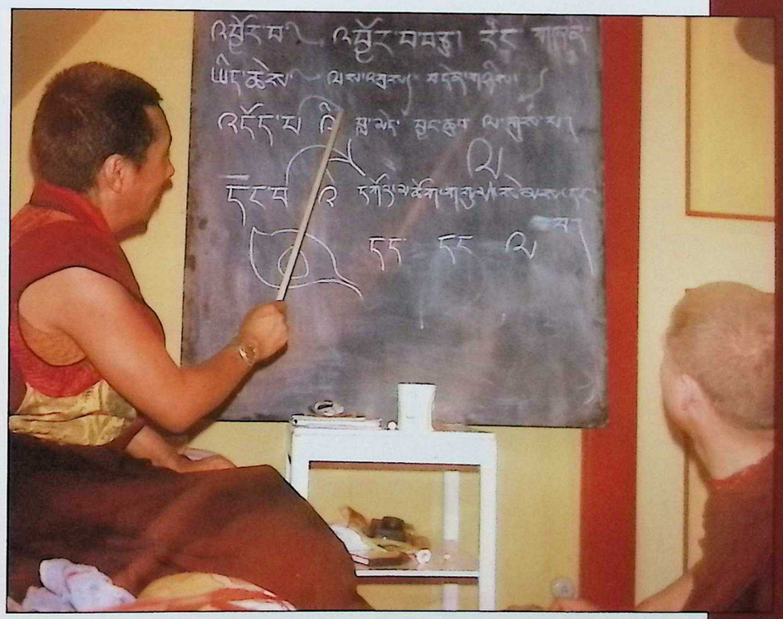
CRESTONE, COLORADO. JUNE 1980.
Maurice and Hanne Strong donated a large tract of land on their Baca Grande ranch, which the Gyalwang Karmapa is seen visiting in this photo. Here, he is about to set off from the Crestone stables on a day-long ride to explore the Sangre de Cristo mountain range to view the property. Also riding into the hills with him were the 3rd Jamgon Kongtrul Rinpoche and several others.
SHAMBHALA ARCHIVES

BOULDER, COLORADO. JUNE 1980. Tsultrim Dhondup (r), an American monk ordained by the 16th Gyalwang Karmapa, plays the drums, as Phuntsok plays the horn and Dzogchen Ponlop Rinpoche (l) the bell and damaru during Vajrayogini puja in Karma Dzong. BLAIR HANSEN

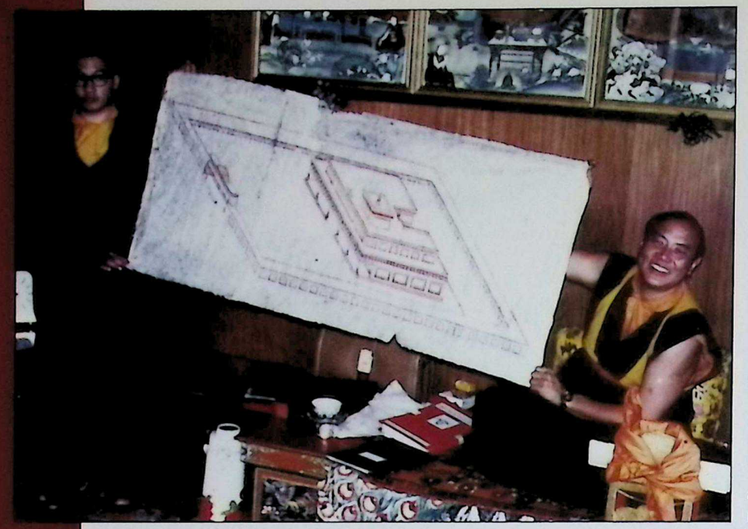
Encouraging Westerners

"Westerners are not more or less suited to practice Buddhism," the 16th Gyalwang Karmapa said. His actions too indicate that he saw in Western disciples the potential to be monastics, to study, translate and do serious retreat. He encouraged each according to individual aptitude. Some men he gave bhikshu vows, and he encouraged many women – including the American Pema Chodron and the Englishwoman Jetsunma Tenzin Palmo – to take bhikshuni ordination. He made space for them to flourish. His closest Western disciple, the English nun Sister Palmo, had her own residence at Rumtek. He was eager to see retreat centers built in Europe and North America. He was willing to place the Dharma – quite literally – in Western hands. Once when an English disciple expressed an interest in studying Bernakchen instruction texts, the Gyalwang Karmapa called for an attendant to bring him the Black Crown box. Withdrawing two texts from the box, he handed them to the student and told him to return them the following year.

ASHDON, ESSEX, ENGLAND. DECEMBER 1974. After a stay at Kham Tibetan House, the center of Chime Rinpoche. Pictured with the Gyalwang Karmapa are Chime Rinpoche, Tenzin Chonyi (left and right of the Karmapa, respectively), residents of Kham House and some very newly ordained monks. Standing on the far left facing the Gyalwang Karmapa is the American nun and author Pema Chodron; on the right is Lama Alasdair (then known as Gyaltsen). COURTESY OF EDWARD HENNING



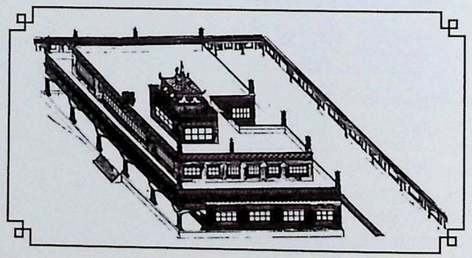
COPENHAGEN, DENMARK. AUGUST 1977. The Gyalwang Karmapa actively encouraged Westerners to undertake serious study of the Tibetan language, and deputed Khenpo Tsultrim Gyamtso Rinpoche to offer language instruction. Here he does so in the attic of the Karma Drub Djy Ling Center in Svanemolleveij in Copenhagen. Many of Rinpoche's students from this early time went on to become accomplished translators. VAIKE VOLT



RUMTEK, INDIA. CIRCA 1980. The Gyalwang Karmapa grins as Goshir Gyaltsab Rinpoche helps him sustain a blueprint based on his sketch of the monastery at KTD. COURTESY OF MARIA MERCEDES MÁRQUEZ

The Newest Seat: KTD

"The first Karma Kagyu monastery to be built in the United States of America will be here in Woodstock," the 16th Gyalwang Karmapa told the board of directors of KTD in 1980, on the same day he consecrated the upstate New York land. "In doing divinations and making supplications to the Three Jewels, all indications seemed to be that this must be the place, the most auspicious and appropriate place for the construction of the monastery." The 16th Karmapa's wish to establish a monastic seat was met with enthusiasm by Dr. Shen, a New York-based shipping magnate who donated land in Putnam County, New York, and later helped arrange the purchase of property in nearby Woodstock. To build his base in New York, the Gyalwang Karmapa deputed Tenzin Chonyi and later Khenpo Karthar Rinpoche – who has served for decades as abbot of Karma Triyana Dharmachakra (KTD) – and the two were soon joined by Bardor Tulku Rinpoche. By his last tour of the U.S. in 1980, a large number of the centers the Gyalwang Karmapa visited were centers affiliated to KTD, known as KTCs for Karma Thegsum Choling, the Tibetan translation of the Sanskrit name Karma Triyana Dharmachakra (KTD).



Drawn by the hand of the 16th Gyalwang Karmapa, expressing his vision for the North American seat at KTD. KTD ARCHIVES

WOODSTOCK, NEW YORK. JULY 1980. Following a full day's Red Chenrezig puja, the Gyalwang Karmapa consecrates land for a future monastery at KTD, accompanied by (l to r) Bardor Tulku Rinpoche, Dzogchen Ponlop Rinpoche, Tenzin Chonyi and the 3rd Jamgon Kongtrul Rinpoche. KARMAPA PICTURE PROJECT

WOODSTOCK, NEW YORK. 2012. An aerial shot of KTD, well on its way to fulfilling the 16th Gyalwang Karmapa's vision. FILIP WOLAK PHOTOGRAPHY

WOODSTOCK, NEW YORK. JULY 1980. Consecrating the land of KTD for the construction of a monastery there. RICHARD SANDLER

WOODSTOCK, NEW YORK. JULY 1980. Land consecration with (l to r) Bardor Tulku Rinpoche, Dzogchen Ponlop Rinpoche, the Gyalwang Karmapa, Dronyer Ngodup, Jamgon Kongtrul Rinpoche, Umze Tenzin and Khenpo Karthar Rinpoche. JAMGON LABRANG

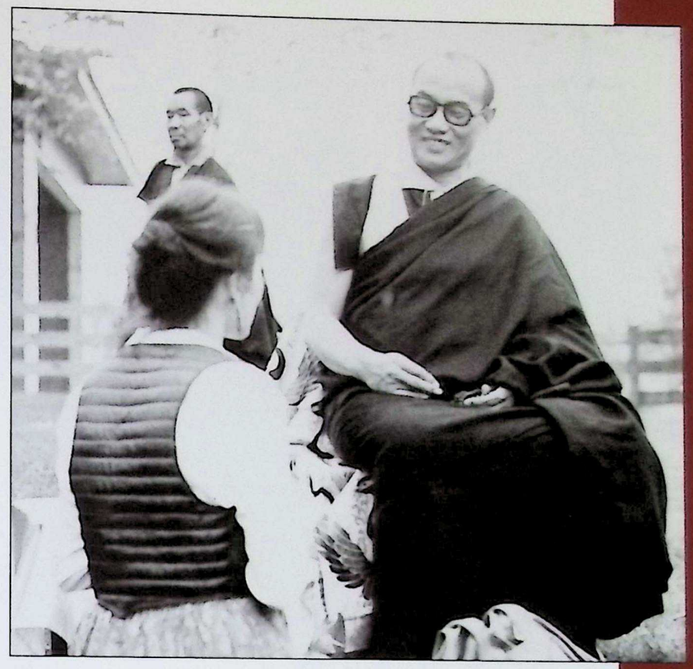
WOODSTOCK, NEW YORK. SUMMER 1980. Standing (l to r) Yeshe Namdak, Dronyer Ngodup, Chojor Radha, Lama Tsultrim, Umze Tenzin, Lama Yeshe (brother of Akong Rinpoche, just ordained at KTD), Thinley Lhundup, Dzogchen Ponlop Rinpoche, Bardor Tulku Rinpoche, the 3rd Jamgon Kongtrul Rinpoche, Thrangu Rinpoche, Jigmela, Lama Ganga and Khenpo Karthar Rinpoche. Seated (l to r): Tenzin Chonyi, Damchoe Yongdu and the Gyalwang Karmapa. KTD ARCHIVES

WOODSTOCK, NEW YORK. SUMMER 1980. The Gyalwang Karmapa places his hand on the head of Lama Ganga, in the company of many of the lamas and Western disciples who would work in the coming decades to realize his vision for KTD. KTD ARCHIVES

WOODSTOCK, NEW YORK. AUGUST 1980.
Moving like a king through any space that is there. Walking toward where the KTD assembly hall would later be built.
KTD ARCHIVES

WOODSTOCK, NEW YORK. AUGUST 1980.
Sitting on the lawn at KTD, surrounded by entourage, as Tenzin Chonyi approaches from the direction of the main house. KTD ARCHIVES

WOODSTOCK, NEW YORK. SUMMER 1980.
The Gyalwang Karmapa hands back a compass that had just been lent to him by American disciple Monty Sveen. The Gyalwang Karmapa had requested the use of the compass in order to assess potential sites for a retreat center near KTD. JOHN HATCH

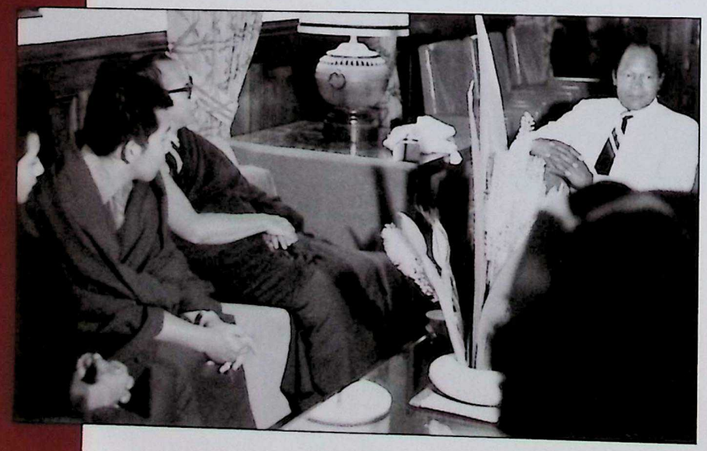


WOODSTOCK, NEW YORK. AUGUST 1980.
Speaking to a student on the lawn at KTD. KTD ARCHIVES

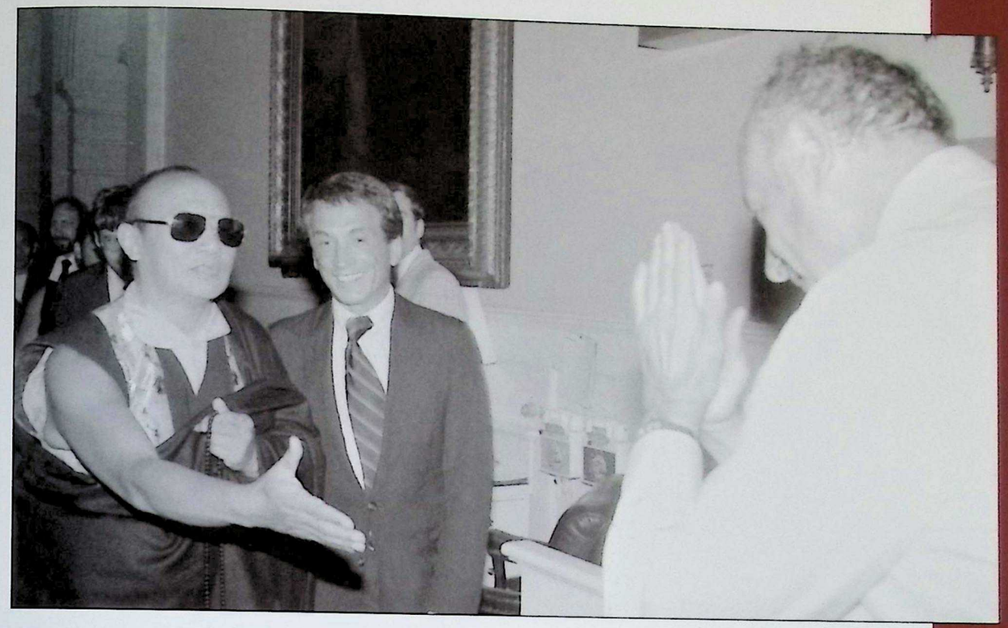
WOODSTOCK, NEW YORK. AUGUST 1980.
The Gyalwang Karmapa and entourage are offered a private performance at the Creative Music Studio. The studio was a major center for improvisation and musical collaboration, especially between jazz and world music. KTD ARCHIVES

WASHINGTON, D.C. SEPTEMBER 1980. Attending a United States Congress luncheon. Left to right: Ngodup Tsering Burkhar (standing in front of the Karmapa's banner), the Gyalwang Karmapa, Chogyam Trungpa Rinpoche and U.S. Senator Claiborne Pell. Despite challenges to his health, the Gyalwang Karmapa's calendar for his weeklong stay in the capital also included a Black Crown ceremony at Georgetown University, a Dharma teaching there on a separate evening, an interfaith conference, a visit to the Smithsonian, empowerments at the local Dharmadhatu center, a meeting with the Mayor, Marion Barry, and private interviews with students. SHAMBHALA ARCHIVES

WASHINGTON, D.C. SEPTEMBER 1980. With Indian Ambassador to the United States, and the 3rd Jamgon Kongtrul Rinpoche. KARMAPA PICTURE PROJECT

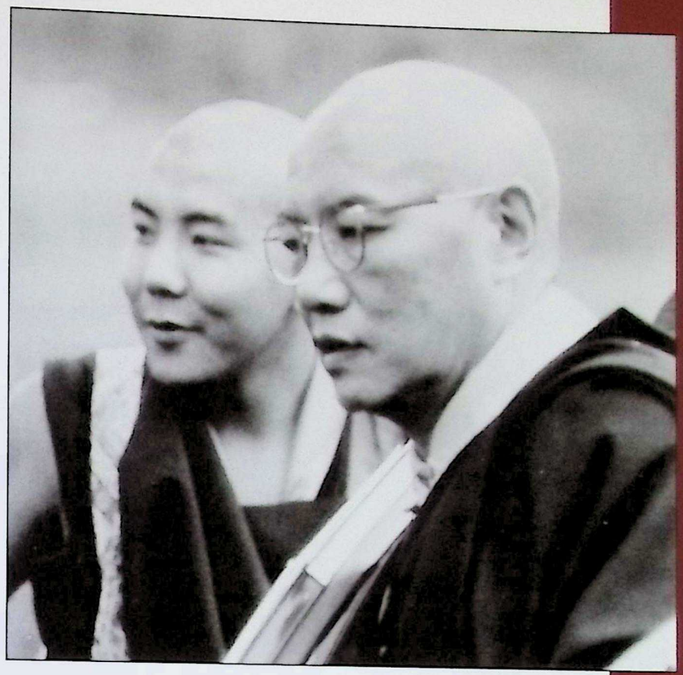


LOS ANGELES, CALIFORNIA. JULY 1980. Meeting with Tom Bradley, Mayor of L.A. Mayor Bradley made history in 1973, as the first African-American to be elected mayor of a major U.S. city without a black majority. At left are Dzogchen Ponlop Rinpoche and the 3rd Jamgon Kongtrul Rinpoche. Three television stations covered the Gyalwang Karmapa's arrival in the city on their evening news programs. The Gyalwang Karmapa was fully welcomed into the civic culture of L.A. KARMAPA PICTURE PROJECT



NEW YORK CITY. SEPTEMBER 1980. Each party displaying a willingness to meet on the other's terms, New York's longtime Mayor Ed Koch joins his palms in prostration and the 16th Gyalwang Karmapa extends his hand for a handshake. In a letter sent earlier in the year to welcome the Gyalwang Karmapa, the Mayor had written: "New Yorkers revere the ancient precepts of the Kagyu order of Buddhism and honor your holy presence here as a distinguished visitor to our city." The letter concluded expressing a wish that this trip "be followed by many more visits." When the 17th Karmapa, Ogyen Trinley Dorje, visited New York on his first trip to the West in 2008, the mayor (then Michael Bloomberg) officially declared it "His Holiness the Seventeenth Gyalwang Karmapa Week" in New York City. WILLIE ANDERSON VIA GETTY IMAGES

WASHINGTON, D.C. MAY 1976. With Senator Charles Percy and his wife, who hosted the Gyalwang Karmapa and the 3rd Jamgon Kongtrul Rinpoche in their own home during this visit. They also hosted a luncheon for the Gyalwang Karmapa at the U.S. Capitol. KARMAPA PICTURE PROJECT

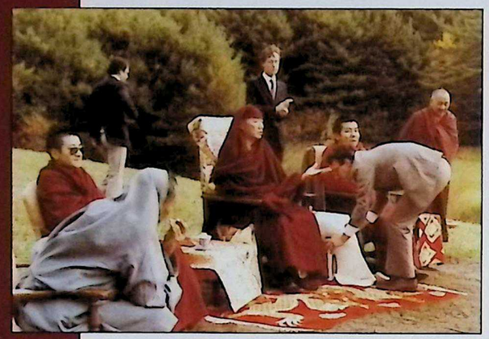


NORTH AMERICA. 1980.
With the 3rd Jamgon Kongtrul Rinpoche.
SHAMBHALA ARCHIVES

BARNET, VERMONT. OCTOBER 1980.
Holding the hand of Gesar Mukpo, the son of Chogyam Trungpa Rinpoche and Diana Mukpo, at Karme Choling.
SHAMBHALA ARCHIVES

AT LEFT: NORTH AMERICA. 1980.
SHAMBHALA ARCHIVES

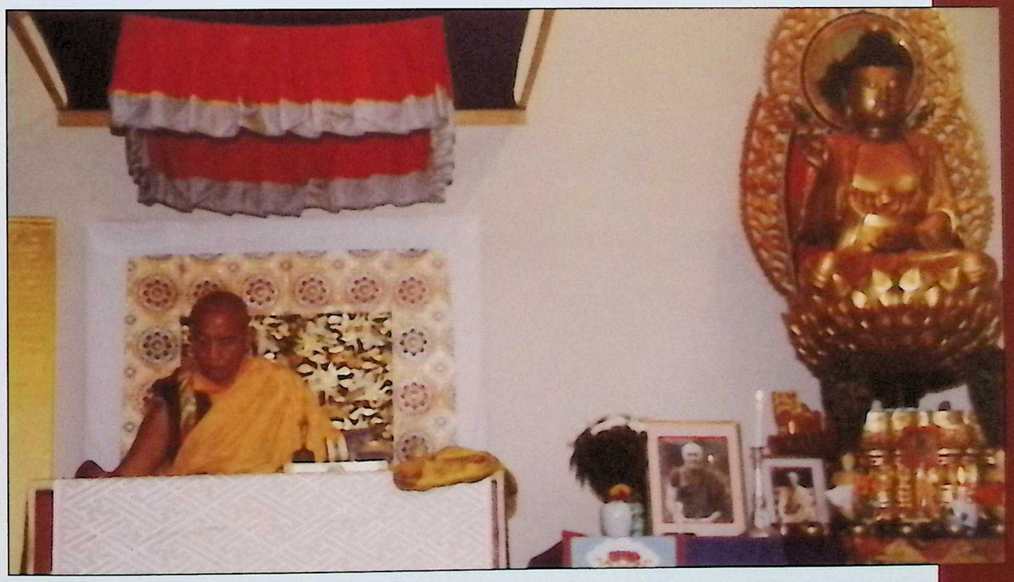
BARNET, VERMONT. OCTOBER 1980. En route to a picnic at the upper meadow of Karme Choling. While at Karme Choling, the Gyalwang Karmapa opted to move out of the quarters that had been prepared for him in Trungpa Rinpoche's home to stay instead in the main building where all the staff and students were residing. As a result, the visit – which was to be his last – offered many opportunities for students to connect more informally with the Gyalwang Karmapa. SHAMBHALA ARCHIVES



BARNET, VERMONT. OCTOBER 1980. LEFT TO RIGHT: A Vajradhatu student places the Gyalwang Karmapa's thermos within reach. Seated with him are the 3rd Jamgon Kongtrul Rinpoche, Dzogchen Ponlop Rinpoche and General Secretary Damchoe Yongdu (wrapped in grey shawl). ~ The Gyalwang Karmapa observes the kite-flying skills of Vajra Rich, the son of Osel Tendzin (Trungpa Rinpoche's appointed regent). The 3rd Jamgon Kongtrul Rinpoche tries his own hand, surrounded by students (l to r) Randy Sunday, Ann Doubilet, David Warren, Connie Burman, Julia Sagebien and Peter Volz (with string in hand). SHAMBHALA ARCHIVES

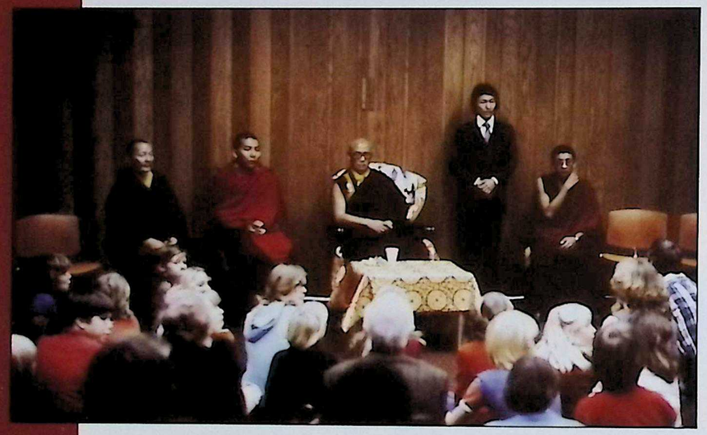
BARNET, VERMONT. OCTOBER 1980. LEFT TO RIGHT: The Gyalwang Karmapa takes a turn during the kite-flying session. ~ After the kite flying, the Gyalwang Karmapa held an impromptu *sang*, or smoke offering to the deities, and spoke to those assembled of the sacredness and importance of Karme Choling and the power of its protectors. SHAMBHALA ARCHIVES

BARNET, VERMONT. OCTOBER 1980. At Karme Choling with Ngodup Tsering Burkhar, his translator. During this weeklong visit, the Gyalwang Karmapa gave two Black Crown ceremonies, and the 3rd Jamgon Kongtrul Rinpoche and Dzogchen Ponlop Rinpoche gave evening Dharma teachings. While they were staying at the retreat center, the Princess of Bhutan, Ashi Chokyi, also arrived to see the Gyalwang Karmapa, with her husband Topga-la. SHAMBHALA ARCHIVES



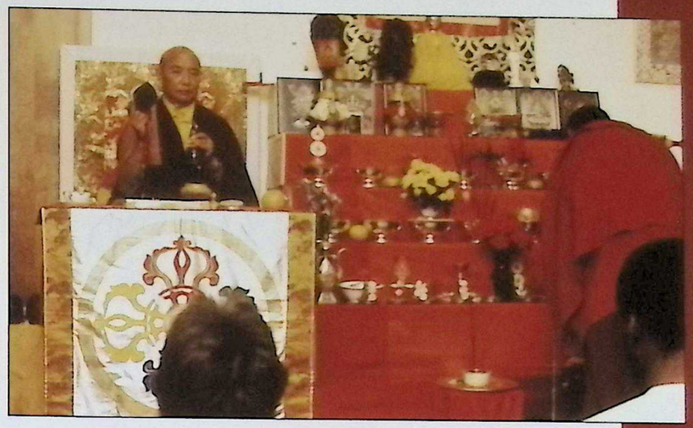
KINMOUNT, ONTARIO, CANADA. OCTOBER 1980. Granting empowerment to students at the Dharma Center of Canada, the center of Namgyal Rinpoche whose portrait is visible on the altar. RAB WILKIE

COLUMBUS, OHIO. OCTOBER 1980.
Black Crown ceremony at Ohio State University.
ERIC SHINN PHOTOGRAPHY



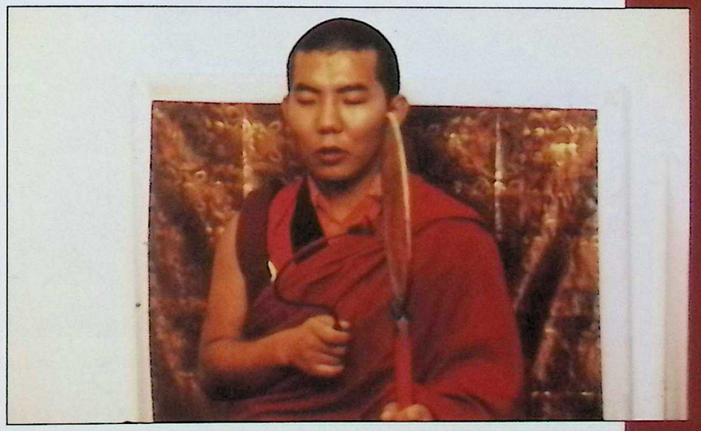
COLUMBUS, OHIO. OCTOBER 1980.
In company with Jamgon Kongtrul Rinpoche, Dzogchen Ponlop Rinpoche and Khenpo Karthar Rinpoche, the Gyalwang Karmapa meets with children from the Hebron (Ohio) Elementary School. The children sang for the Gyalwang Karmapa and he gave them a brief talk, encouraging them to be kind to their parents, obedient to their teachers and to study well.
ERIC SHINN PHOTOGRAPHY

COLUMBUS, OHIO. OCTOBER 1980.
Khenpo Karthar Rinpoche gives an introductory talk immediately prior to a Black Crown ceremony at Ohio State University. Ngodup Tsering Burkhar stands translating at left. ERIC SHINN PHOTOGRAPHY

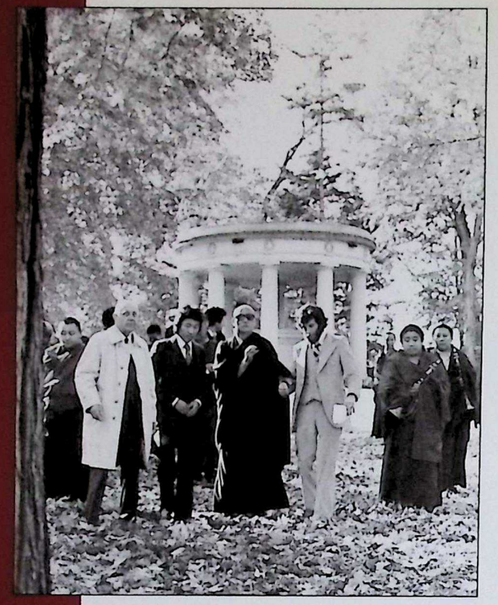


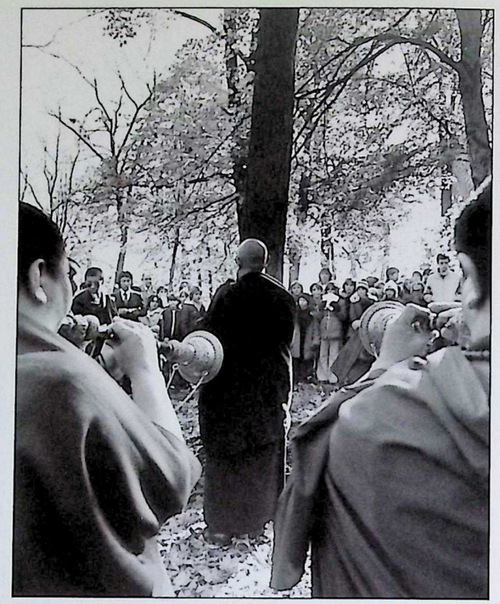
COLUMBUS, OHIO. OCTOBER 1980.
Mahakala puja in the Columbus KTC shrine room.
ERIC SHINN PHOTOGRAPHY

COLUMBUS, OHIO. OCTOBER 1980.
This Midwest city was the site of one of the various KTC (Karma Thegsum Choling) centers that the Gyalwang Karmapa himself established in North America. The Gyalwang Karmapa here performs Mahakala puja in the shrine room of the Columbus KTC, then located in the home of Jerry and Kay Adams.
ERIC SHINN PHOTOGRAPHY



COLUMBUS, OHIO. OCTOBER 1980.
The 3rd Jamgon Kongtrul Rinpoche during Mahakala puja in the shrine room of the Columbus KTC.
ERIC SHINN PHOTOGRAPHY



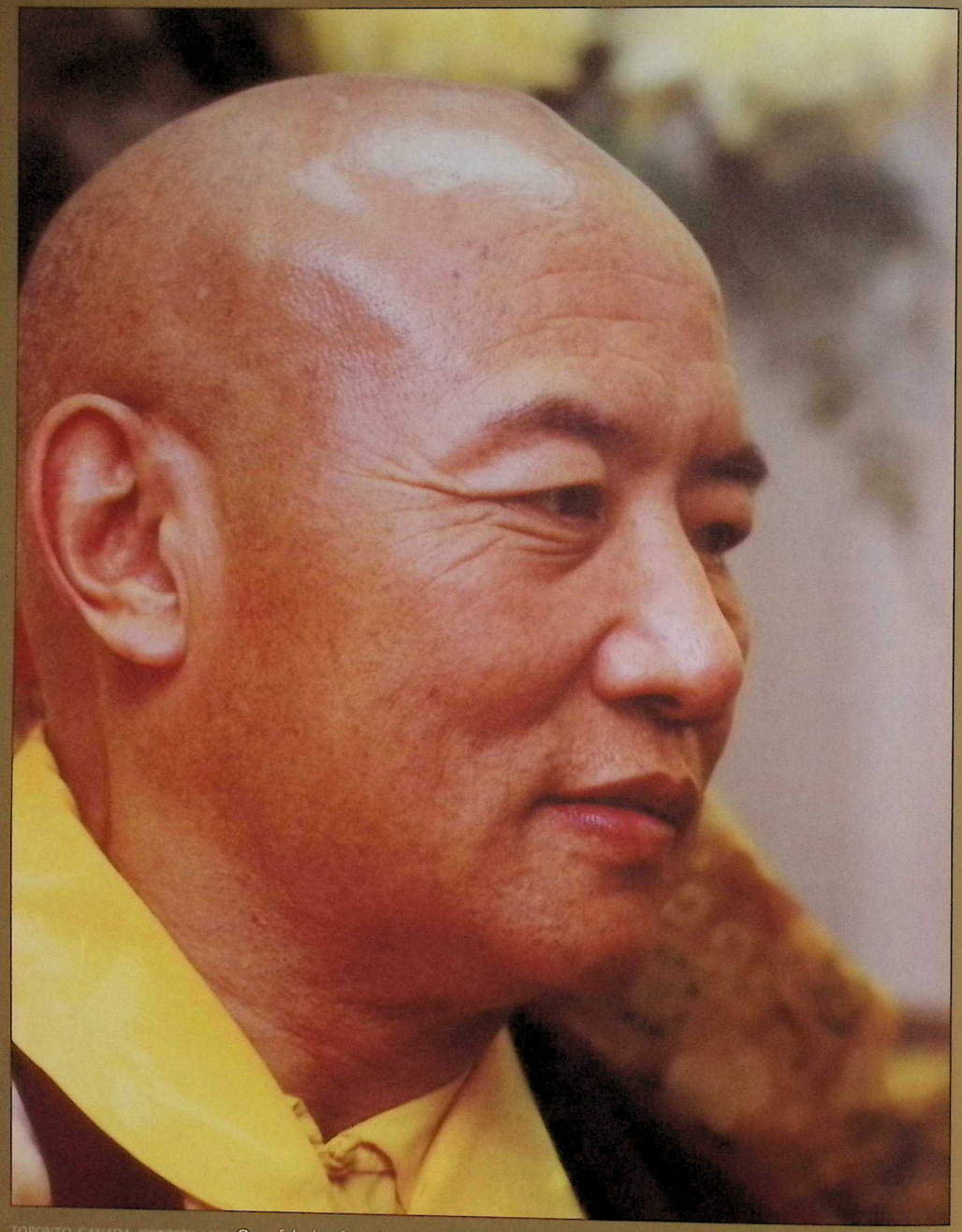


NEWARK, OHIO. OCTOBER 1980. LEFT TO RIGHT: In foreground are (l to r) C. Burr Dawes (Chairman-emeritus of The Dawes Arboretum), Ngodup Tsering Burkhar, the Gyalwang Karmapa and Charles J. Dawes (Arboretum historian). In background is the mausoleum for Beman Gates and Bertie Burr Dawes, co-founders of The Dawes Arboretum. ~ Dedicating a Gingko grove as monks blow horns and guests look on. CHARLES DAWES

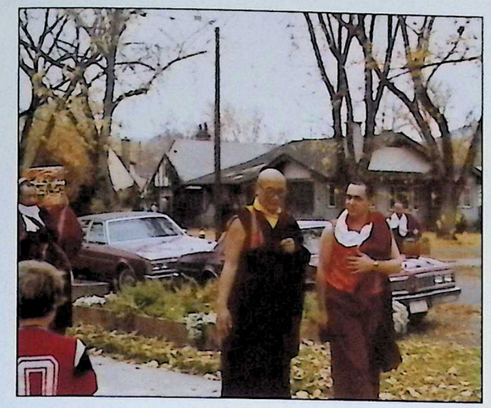
NEWARK, OHIO. OCTOBER 1980. Ngodup Tsering Burkhar (translator) adds mulch to the gingko tree, as the Gyalwang Karmapa offers prayers at its base. CHARLES DAWES

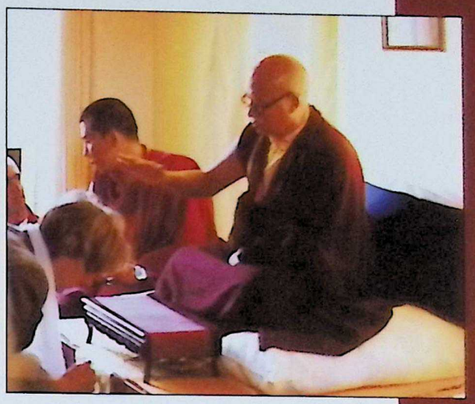
NEWARK, OHIO. OCTOBER 1980. After tree dedication ceremony at The Dawes Arboretum (l to r): Sarah Dawes Hauser, Dorothy Young Mann, Khenpo Karthar Rinpoche, C. Burr Dawes, the Gyalwang Karmapa, Dzogchen Ponlop Rinpoche, General Secretary Damchoe Yongdu, the 3rd Jamgon Kongtrul Rinpoche and Umze Tenzin. CHARLES DAWES

NEWARK, OHIO. OCTOBER 1980. LEFT TO RIGHT: Umze Tenzin and Lama Ganga blow horns as the Gyalwang Karmapa places mulch on a gingko tree during the dedication ceremony. ~ Greeting resident students from Licking County, Ohio. Fifth graders from the county school traditionally spent one month at the arboretum studying trees, nature, environmental science, horticulture and history. ~ With Khenpo Karthar Rinpoche and C. Burr Dawes. CHARLES DAWES



TORONTO, CANADA. OCTOBER 1980. One of the last formal portraits of the 16th Gyalwang Karmapa. While three Dharma students who were also professional photographers were photographing him, one of them – Michael Wood – lent his camera to the 3rd Jamgon Kongtrul Rinpoche, who took this photograph of the Gyalwang Karmapa. PHOTO BY THE 3RD JAMGON KONGTRUL RINPOCHE. COURTESY OF SHAMBHALA ARCHIVES

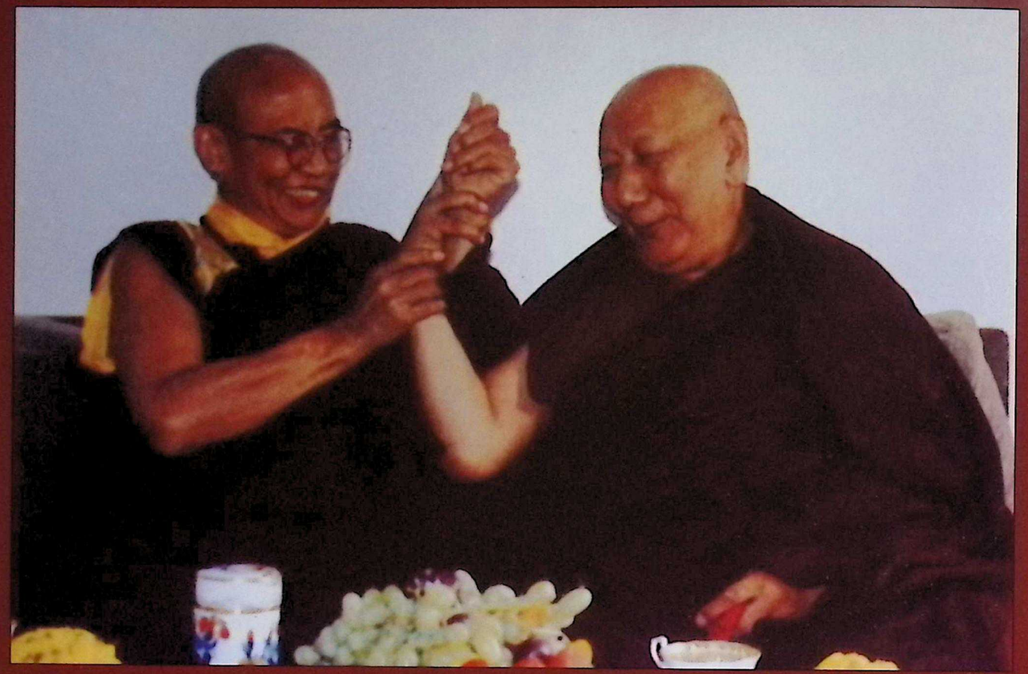




BOISE, IDAHO. NOVEMBER 1980. The Gyalwang Karmapa is escorted by Karma Sonam Senge, whom the Gyalwang Karmapa had ordained in Rumtek the previous year, as the Black Crown follows in its brocade box. ~ After the Gyalwang Karmapa has completed his tour of the house, students enter for a group audience. The 3rd Jamgon Kongtrul Rinpoche speaks with Karma Sonam Senge, and the Gyalwang Karmapa blesses Jenny Byrne. THE OPEN PATH: A CENTER FOR EASTERN AND WESTERN STUDIES

BOISE, IDAHO. NOVEMBER 1980. Following Milarepa and Vajrayogini empowerments, the 3rd Jamgon Kongtrul Rinpoche, the Gyalwang Karmapa and Dzogchen Ponlop Rinpoche offer blessings. On this, his first trip to the West and still in his teens, Ponlop Rinpoche delivered a Dharma teaching – and much later would establish his own North American seat nearby in Seattle, Washington. THE OPEN PATH: A CENTER FOR EASTERN AND WESTERN STUDIES

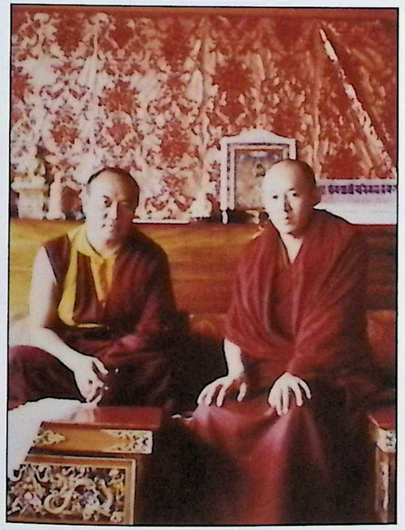
BOISE, IDAHO. NOVEMBER 1980. As the Gyalwang Karmapa is received inside during his visit to Namgyal Rinpoche's Open Path center, students cluster in the front yard waiting to see what will happen next. THE OPEN PATH: A CENTER FOR EASTERN AND WESTERN STUDIES



MONTREAL, QUEBEC, CANADA. 1980. Several decades earlier and a half a world away, the Gyalwang Karmapa and Yongzin Ling Rinpoche had traveled together to Beijing to negotiate with the communist Chinese, as had Yongzin Trijang Rinpoche (in photo below). Here, they still enjoy a relationship not only of mutual respect but also of warmth. ISAAC ARY

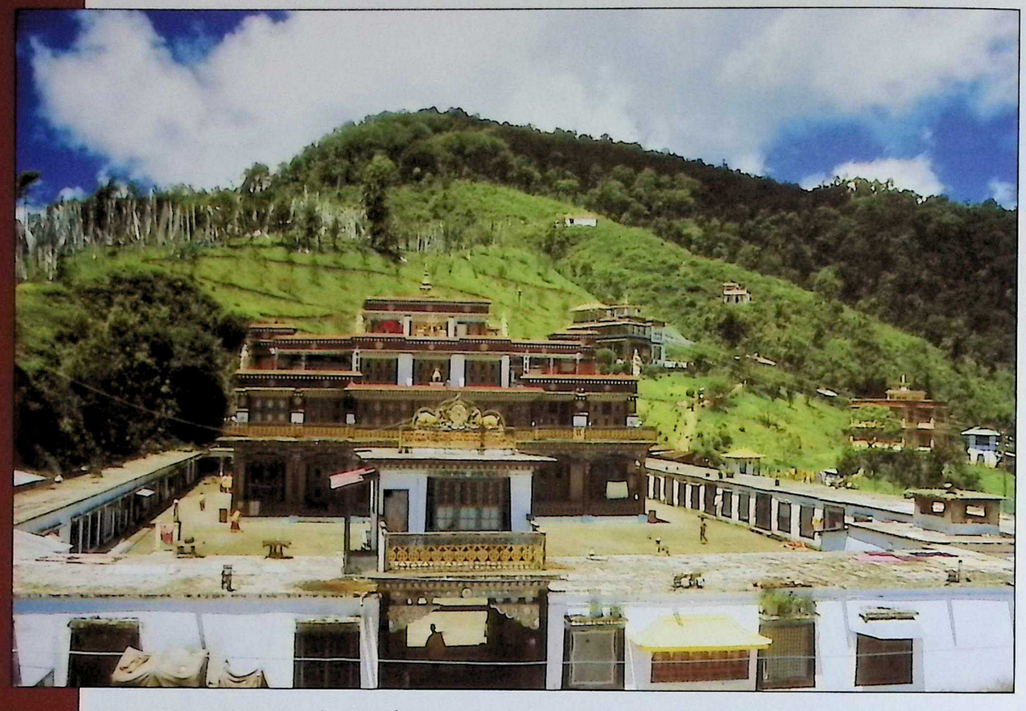
RUMTEK, INDIA. CIRCA 1976. During the visit of Yongzin Trijang Rinpoche, Junior Tutor to His Holiness the Dalai Lama, to Rumtek. KARMAPA PICTURE PROJECT

BERKELEY, CALIFORNIA, USA. JULY 1980. In this photo, Kagyu, Nyingma and Sakya master meet. Outside the Yeshe Nyingpo center (l to r): Dzogchen Ponlop Rinpoche, the Sakya master Dezhung Rinpoche, the Gyalwang Karmapa, the 2nd Dudjom Rinpoche and the 3rd Jamgon Kongtrul Rinpoche. During the Gyalwang Karmapa's first trip to North America, Dezhung Rinpoche had traveled to British Columbia from his home in Seattle to greet the Gyalwang Karmapa when he was visiting a center established by the 1st Kalu Rinpoche. According to Dezhung Rinpoche's biography, at that time the Gyalwang Karmapa told Kalu Rinpoche and Dezhung Rinpoche that they would both live into their early eighties. Both lamas were in their sixties at that time, and as predicted, they reached the ages of 84 and 81, respectively. KARMAPA PICTURE PROJECT



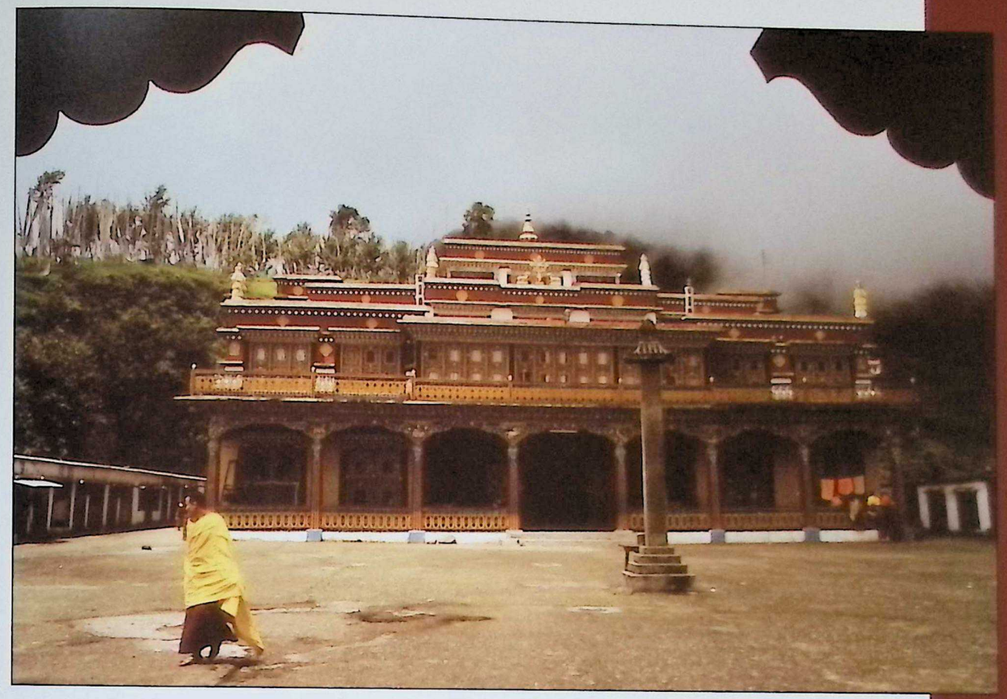
RUMTEK, INDIA. JULY 1981. Receiving the head of the Drikung Kagyu lineage, the 7th Chetsang Tenzin Thrinle Lhündrub. GYALTSAB LABRANG

BERKELEY, CALIFORNIA. JULY 1980. The 2nd Dudjom Rinpoche pays a visit to the Gyalwang Karmapa at his residence in Berkeley. During the Gyalwang Karmapa's visit to the San Francisco Bay area, Dudjom Rinpoche invited the Gyalwang Karmapa to confer the Black Crown ceremony on him and his students at his Yeshe Nyingpo Dharma center. KARMAPA PICTURE PROJECT

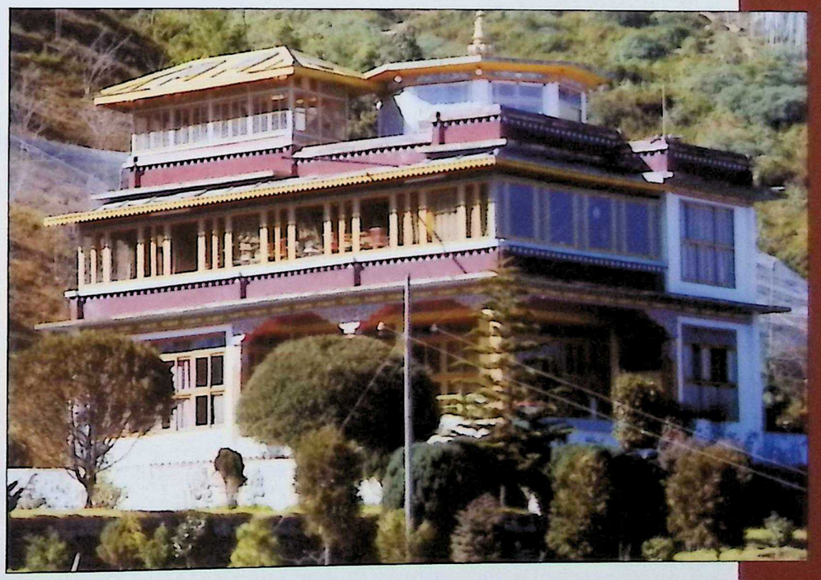


RUMTEK, INDIA. FEBRUARY 1980. New Rumtek monastery and surrounding buildings: retreat center on the hillside above, residence of Gelongma Karma Khechog Palmo mid-hillside at right, the Gyalwang Karmapa's own residence and aviary with surrounding netting, and the home of Dzogchen Ponlop Rinpoche and General Secretary Damchoe Yongdu (bottom right). FLEMMING SKAHJEM-ERIKSEN

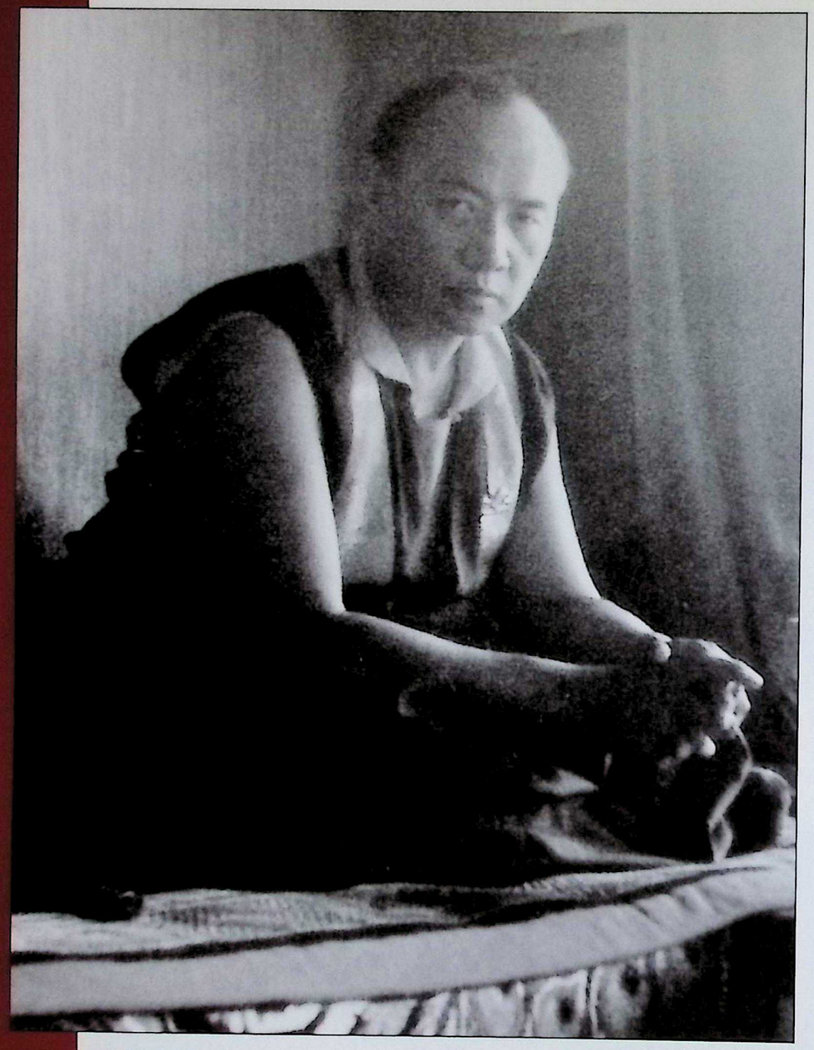
RUMTEK, INDIA. FEBRUARY/ MARCH 1981. Over the years, the Gyalwang Karmapa's commitment to care for his feathered friends manifested in an ever-increasing number of birds around him. To house them, the Indian government gifted the Karmapa an aviary, seen here from above. The Gyalwang Karmapa told a Western disciple who helped care for his birds that he had 1,500 birds at Rumtek. MONTY SVEEN



RUMTEK, INDIA. 1978. View of Dharma Chakra Centre (the new Rumtek Monastery) from main gate. FLEMMING SKAHJEM-ERIKSEN



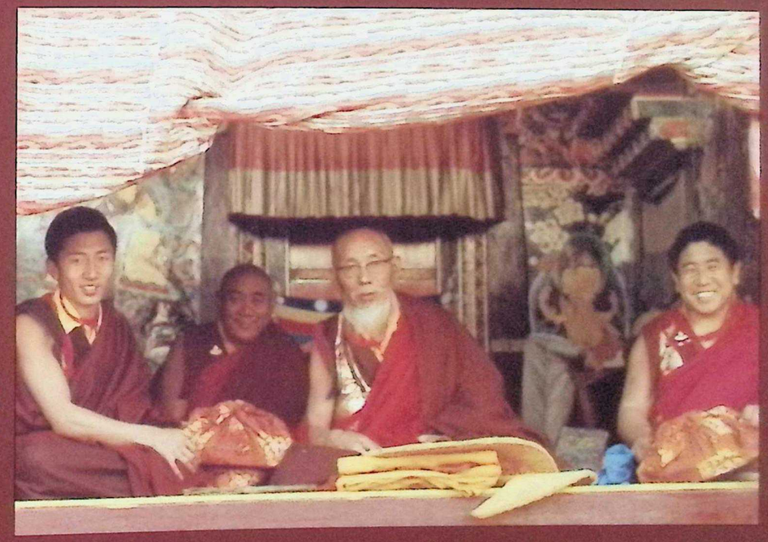
RUMTEK, INDIA. CIRCA 1981. Note the netting to the left and right of the house. The vast meshed area allowed the Gyalwang Karmapa's beloved birds plenty of space to spread their wings. KARMAPA PICTURE PROJECT



RUMTEK, INDIA. CIRCA 1981. GYALTSAB LABRANG

AT RIGHT: LOCATION UNKNOWN. CIRCA 1981. GYALTSAB LABRANG

RUMTEK, INDIA. FEBRUARY 1981. LEFT TO RIGHT: From deep within his state of meditative absorption, Goshir Gyaltsab Rinpoche performs a sacred vajra dance during the pre-Losar festivities. ~ The 3rd Jamgon Kongtrul Rinpoche performs a sacred vajra dance during the pre-Losar festivities. ~ Goshir Gyaltsab Rinpoche. This was the last Losar that they would spend with the 16th Gyalwang Karmapa. It would be another 31 years before they danced in the presence of the Gyalwang Karmapa again, when the 4th Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche danced before the 17th Gyalwang Karmapa in Bodhgaya in 2012. MONTY SVEEN



RUMTEK, INDIA. FEBRUARY 1981.
Four chantmasters (*umzes*) who lead the last annual Mahakala puja cycle presided over by the 16th Gyalwang Karmapa: (l to r) unidentified monk, unidentified monk, Umze Thubten Zangpo and Umze Tenzin. MONTY SVEEN

AT LEFT: LOCATION AND DATE UNKNOWN.
KARMAPA PICTURE PROJECT

PODRANG, SIKKIM, INDIA, 1981.
Long-life empowerment conferred at the request of the Derge Dungdrup Association.
JAMGON LABRANG

Rainfall of Nectar

THE GURU YOGA OF THE SIXTEENTH LORD RIGPE DORJE THAT BRINGS TO SEASON THE SPROUTS OF THE FOUR KAYAS

NAMO

To the one who tames the difficult-to-tame in the polluted age,
To the guru, perfect guide, I respectfully bow.
Here I will set in motion a stream of nectar drops
That brings the water lilies of fortunate ones´ minds to blossom.

With the common qualities of the three kinds of faith – trust, longing, and lucidity – and an attitude completely free of intent to harm others, establish first the oaths of practice, with the wish to benefit others at their very base. Then, for the main practice:

Purify with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

From the space of dharmadhatu, unborn simplicity,
And the space of indestructible nada,
In the sky in front, in the center of an ocean of Samantabhadra offerings,
On an alluring lion throne and a lotus and moon, complete in an instant's recollection,
There appears the kaya that embodies the three roots:
The lord of victorious ones, peaceful and smiling.
He has the color of an autumn moon
And wears the shining gold and black crown of one hundred thousand dakinis, which liberates upon seeing.
His hands hold a vajra and bell, the union of prajna and upaya.
He wears the three dharma robes and is seated with legs crossed.
Inseparable from the space of nondual bliss and emptiness,
And adorned with the major and minor marks, he blazes with splendor.

Then, casting away all other objects of reliance, completely entrust yourself to him and supplicate as follows:

Kind guru, embodiment of all refuges, I supplicate you.
Grant your blessing that the darkness of ignorance,
My own and that of all beings, be pacified.
Please cause the dawning of unborn luminosity.

Repeat that a few times. When finished:

All at once, light rays of white, red and blue
Radiate from the three syllables in the three places of the glorious guru.
They dissolve into my three gates and I attain the four abhishekas.
They purify all obscurations of kleshas, cognition, absorption and habitual tendencies,
And bring about the realization of the liberated essence kaya.
I rest loosely within the unaltered, innate nature.

KARMAPA KHYENNO

Recite that many times.

Having mixed the body, speech and mind of the guru inseparably with your body, speech and mind, rest evenly, not conceptualizing the three spheres, for as long as you can.

The concluding dedication and aspiration for the further increase of virtue:

By this virtue, may the misdeeds, downfalls, habitual tendencies,
And deluded imputations, accumulated by all sentient beings since beginningless time,
Be dispelled without remainder.
May all beings unerringly realize the all-pervading basic space of their true nature.
By the armor of an ocean of unerring aspirations
Fully dedicated to the ocean of primordial enlightenment,
Though free from extremes of the oceans of those who dedicate and their objects,
May the ocean of samsara be shaken from the depths.
May the unconditioned, pervasive and luminous space of the ground
Be realized just as it is through excellently traversing the path.
May we attain the final fruition of buddhahood,
The four kayas of the guru.

At the request of Jagö Tashi Namgyal, which was ornamented by an auspicious scarf, this was written spontaneously in the earth-dog year, at the beginning of the sixth month, by the 16th of those who have been sprinkled with the dew of the name Karmapa.

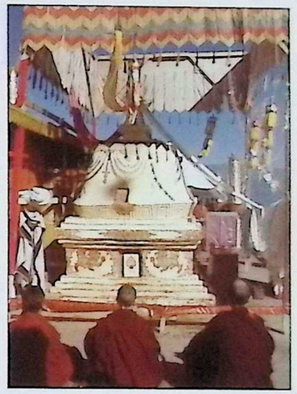
(Translated at the instruction of the Dzogchen Ponlop Rinpoche and in consultation with Khenpo Sonam Tobgyal Rinpoche by Tyler Dewar of Nitartha Translation Network, with the assistance of James Meadows.)
©2006 Tyler Dewar and Nitartha Translation Network.

AT LEFT: CALCUTTA, INDIA. 1981.
The 16th Gyalwang Karmapa's utter indifference to the changes taking place on the physical level constituted a palpable teaching on the preeminence of mind over matter. KARMAPA PICTURE PROJECT

Granting One
Last Teaching

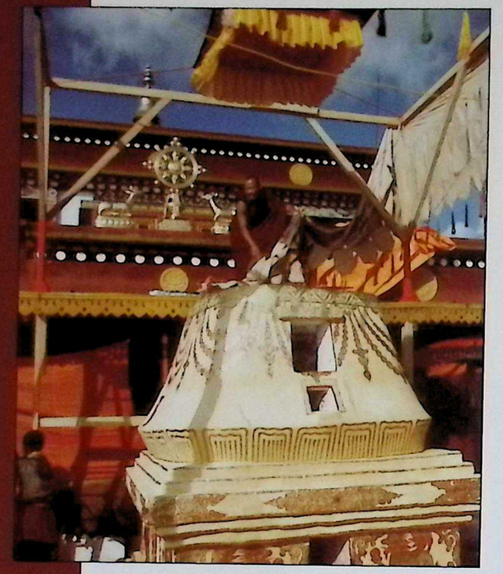
CHAPTER 7

In 1981, when the karma to continue experiencing the physical presence of the 16th Karmapa ended for those connected to him, the Gyalwang Karmapa granted his disciples a most powerful teaching on impermanence. Surgeons in Delhi had removed malignant tumors in late 1979, and subsequent tests showed the cancer to have been eliminated. Yet his body displayed unmistakable signs of the impermanence of all conditioned phenomena. In September 1981, he was taken first to Hong Kong, and then to a clinic outside Chicago in the United States for treatment. His response to the physical signs of illness itself was a further teaching. Despite what would have been a devastatingly painful process for any ordinary being, the 16th Karmapa baffled and amazed medical staff by his joyful interest in their well-being, and complete disinterest in his own. Several times he evaded what his physicians were certain was imminent death, until November 5, 1981, when his vital signs ceased. Nevertheless, the 16th Gyalwang Karmapa remained in the *thugdam* meditative state practiced by highly realized beings. Defying everything the hospital staff knew about the processes of life and death, for three days his body remained supple and warm around the area of his heart. As one of the physicians observed, "By this point [the medical staff] had no trouble just accepting what was actually occurring." The hospital administration agreed to leave him untouched, and the intensive care unit was transformed into a suitable space for his meditation.

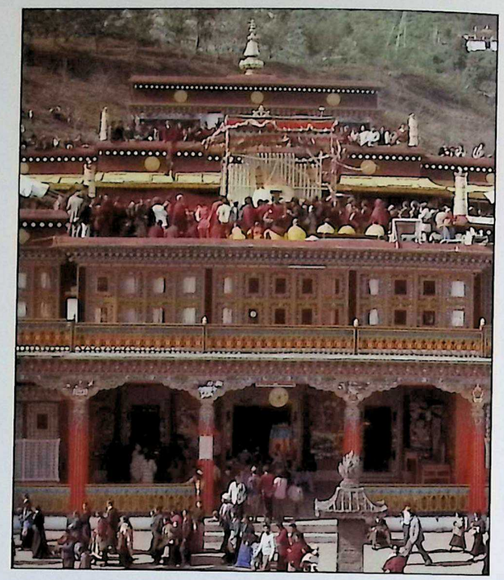


RUMTEK, INDIA. DECEMBER 1981. Western monks and nuns meditating in the presence of the sealed stupa after the cremation. For three days and nights after the cremation, attendants and other close disciples kept constant vigil, circumambulating the sealed stupa and doing prayers. ELEANOR MANNIKA

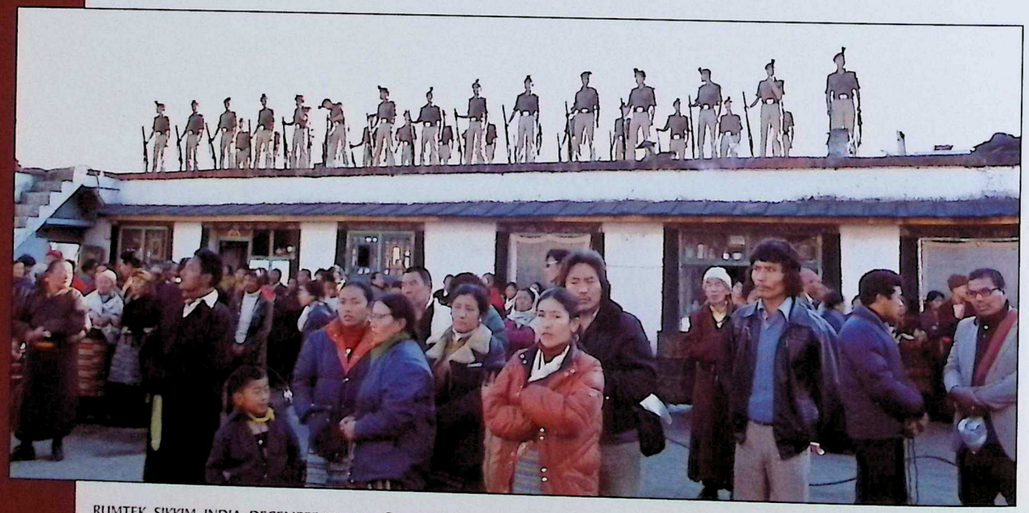
As the sacred body of the Karmapa continued its trajectory, circling the globe until it arrived back from Chicago to India, thousands of devotees from across the Himalayas and around the world poured in to Rumtek to pay their last respects. When, on December 20, the cremation pyre was about to be set alight, a rainbow suddenly appeared, encircling the sun in a cloudless sky. Later that same day, as heart son Tai Situ Rinpoche approached the blazing fire to make an offering during the ritual practices, the 16th Karmapa's heart tumbled out from the cremation stupa (see photo, page 459). In death as in life, the Karmapa demonstrated his characteristic ability to reach out and guide disciples in the most powerful ways, with his body as well as his speech and mind.



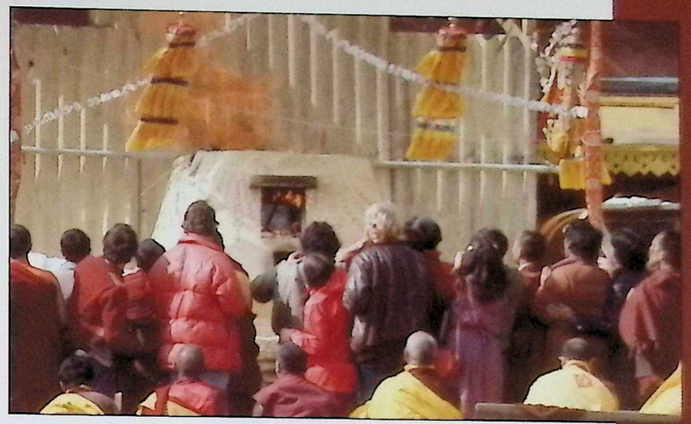
RUMTEK, SIKKIM, INDIA. DECEMBER 1981. In the weeks preceding the cremation, this stupa was erected and decorated to house the sacred remains (*kudung*) of the Gyalwang Karmapa, complete with parasol overhead as befits a holy being. ELEANOR MANNIKA



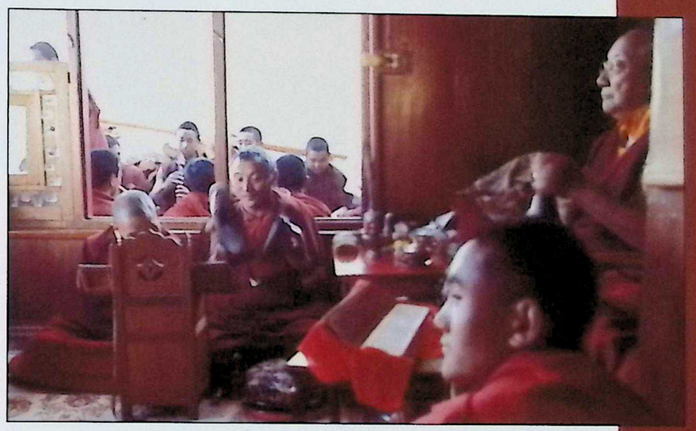
RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. Heart sons, senior lamas of many lineages and other monks performed rituals in the spaces surrounding the cremation stupa, as important disciples and dignitaries looked on. The courtyard and all available rooftop spaces were filled with disciples of the Gyalwang Karmapa, many of whom had traveled great distances to pay their final homage. ELEANOR MANNIKA



RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. So many devotees arrived to pay their last respects that the hour of the cremation itself had to be postponed until ten o'clock to allow time for them each to file past to offer a final khata. When the cremation fire was lit, the Sikkimese Division of the Indian Army honored the Gyalwang Karmapa with a 21-gun salute, and later stood in silent tribute throughout the cremation ceremony. Local Sikkimese, Tibetans, Bhutanese and Nepalese hold their own vigil from the courtyard grounds. ELEANOR MANNIKA

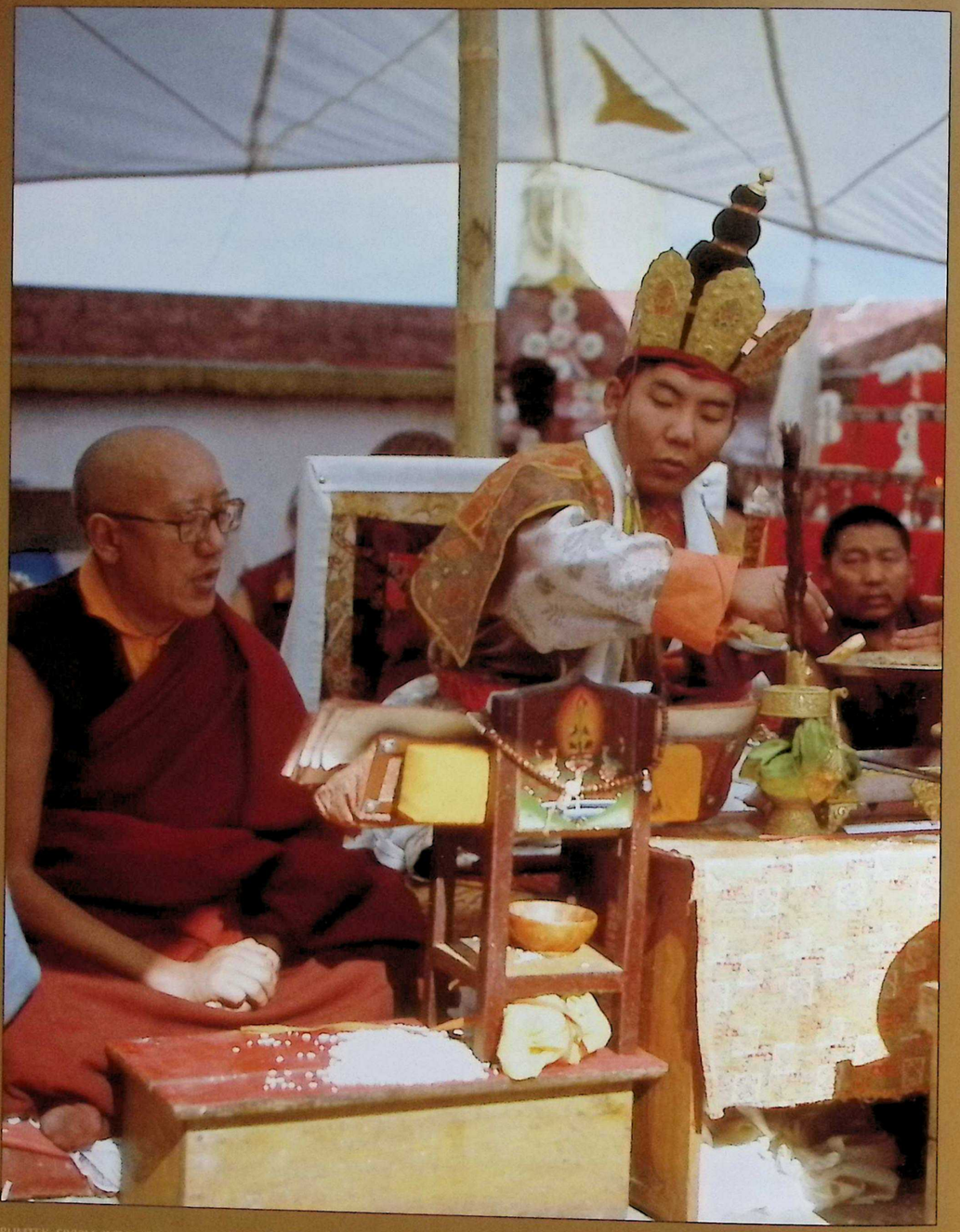


RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. As the heart sons and lamas perform ritual practices on all sides, disciples observe the burning of the cremation pyre. ELEANOR MANNIKA

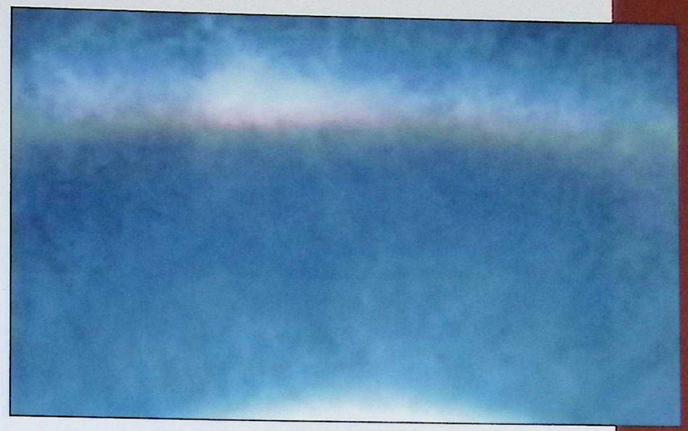


RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. The Nyingma master Dilgo Khyentse Rinpoche, who later headed the Nyingma school, led prayers in Shamar Rinpoche's quarters, accompanied by the 8th Dorzong Rinpoche, the 8th Drugu Choegyal Rinpoche and others (not pictured here). ELEANOR MANNIKA

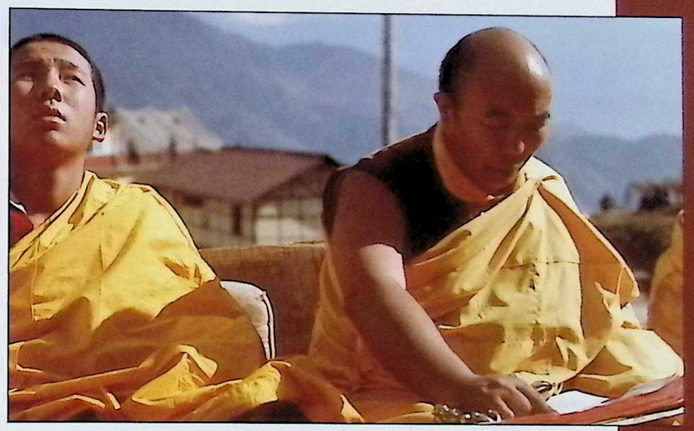
RUMTEK, SIKKIM, INDIA. DECEMBER 1981. For 49 days, until the day of cremation, prayers were performed at Rumtek day and night. Here, three of the four hearts sons (seated at back) can be seen engaged in Kalachakra practice, which was done particularly for purification and for the quick return of the Karmapa in his 17th reincarnation. ELEANOR MANNIKA



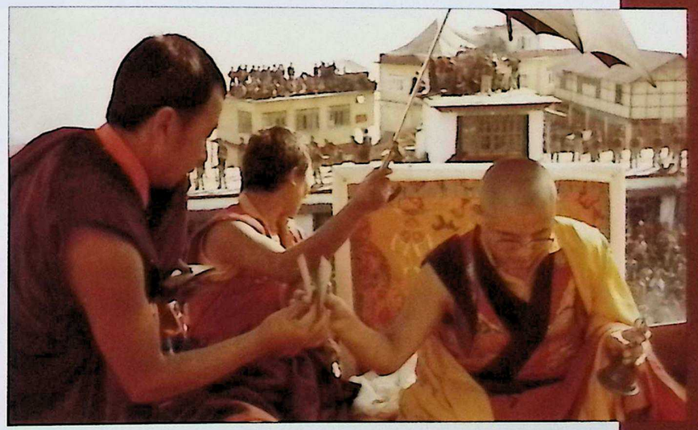
RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. The 3rd Jamgon Kongtrul Rinpoche performs puja while the cremation fires are burning. He is accompanied by Bokar Rinpoche (l). At back (r) is Solpon Tsewang Paljor, a personal attendant to the Gyalwang Karmapa. ELEANOR MANNIKA



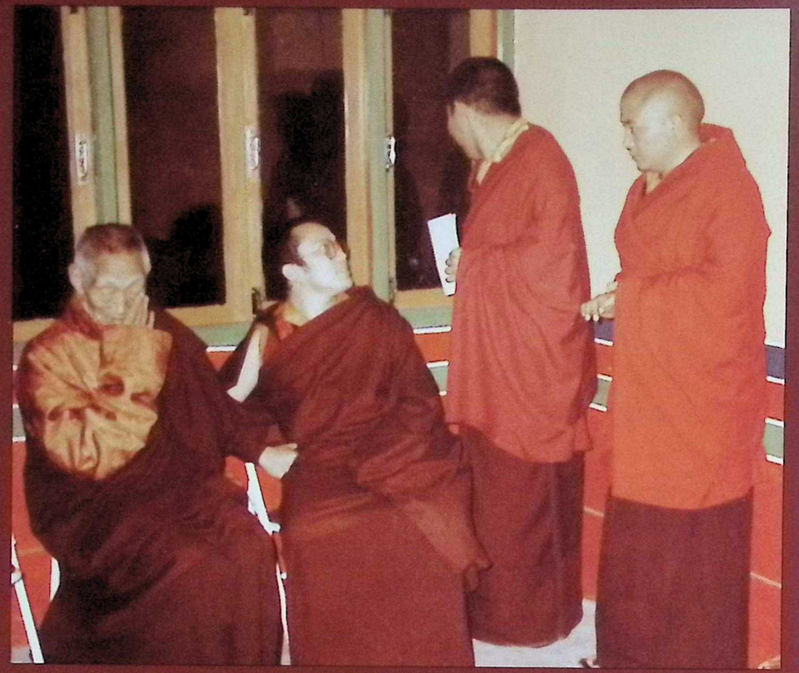
RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. As the photographer described it: "A rainbow appeared in an arc next to the sun. For several moments, everything went quiet. It was as though His Holiness were greeting us in his own way. My discursive thoughts came to a halt as I gazed upwards. I had never seen a rainbow with the sun at the center of its arc. Then the buzz started up again."
ELEANOR MANNIKA



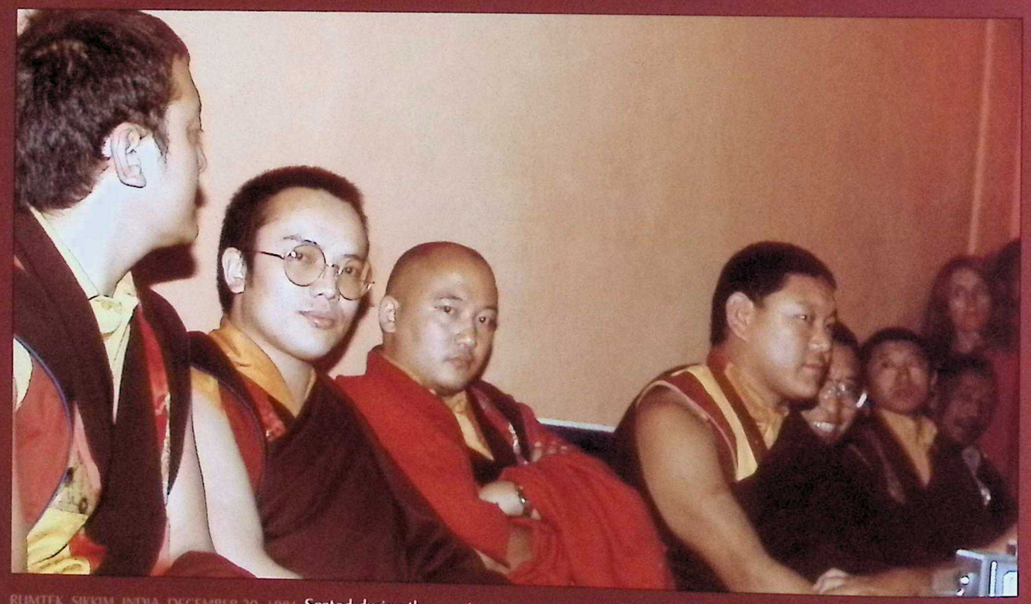
RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. Zurmang Garwang Rinpoche casts his gaze skywards, as he accompanies Tenga Rinpoche during the funerary practices. ELEANOR MANNIKA



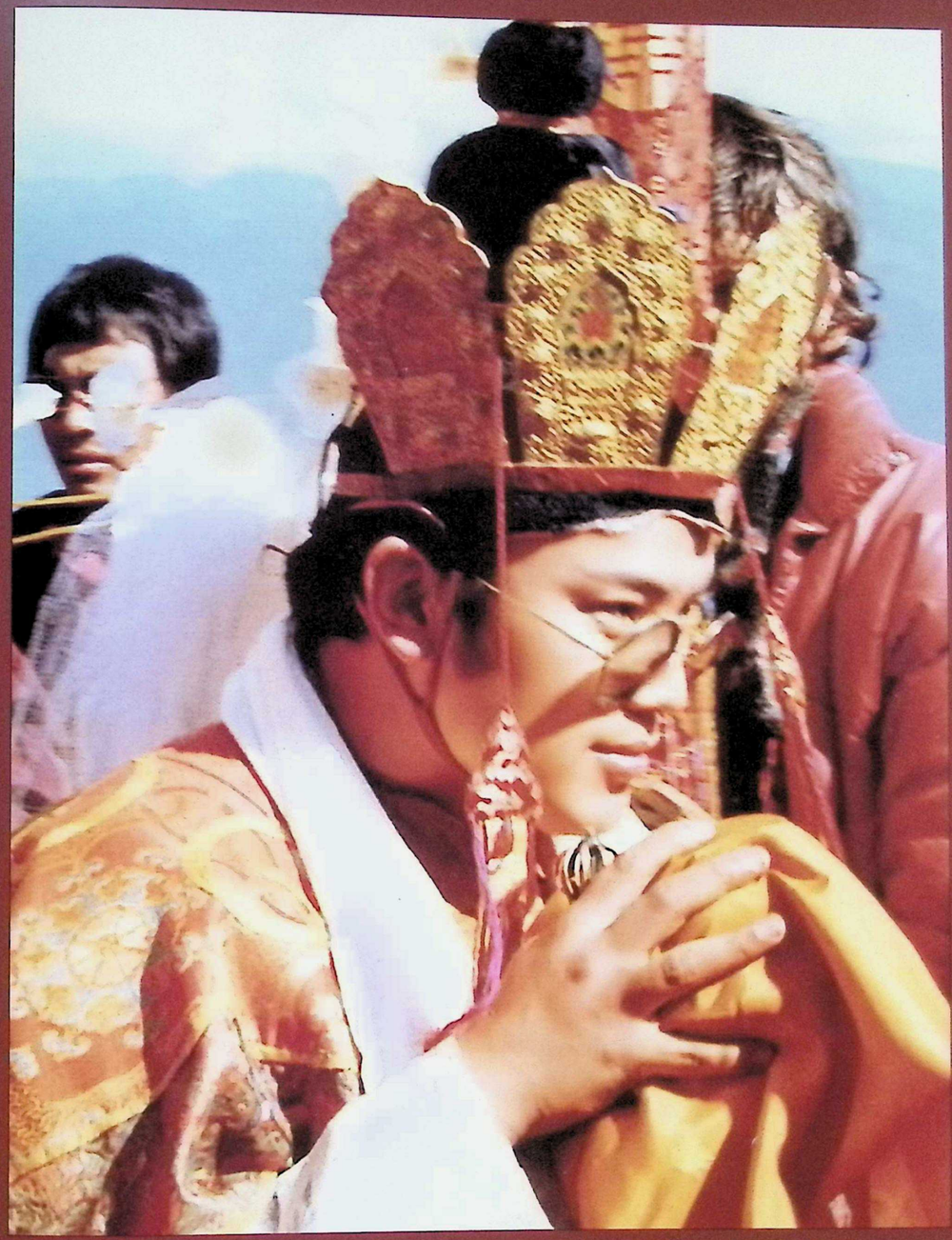
RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. As the faithful fill all spaces in the monastery behind him, heart son Gyaltsab Rinpoche performs ritual practices beside the cremation stupa. JEROME LANDAU



RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981.
Left to right: The 1st Kalu Rinpoche, Tai Situ Rinpoche, the 3rd Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche during a large gathering held in the evening on the day of the cremation. This meeting brought together the seniormost lamas of the lineage and international disciples who had gathered from all around the world. JEROME LANDAU



RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. Seated during the evening meeting are (l to r) Shamar Rinpoche, Tai Situ Rinpoche, Gyaltsab Rinpoche, Beru Khyentse Rinpoche, Thrangu Rinpoche, Chokyi Nyima Rinpoche and Damchoe Yongdu. ELEANOR MANNIKA



RUMTEK, SIKKIM, INDIA. DECEMBER 20, 1981. Tai Situ Rinpoche holds the heart of the 16th Gyalwang Karmapa, which had astonished observers by emerging from the stupa as he had approached it during the ritual. That heart is now enshrined in a stupa at Rumtek monastery. PALPUNG LABRANG

AT RIGHT. TSURPHU, TIBET. 1990s. Since the time of the Buddha's own Mahaparinirvana, other great masters have tempered their final teaching on impermanence by bestowing on disciples a parting gift of relics. When Buddha Shakyamuni parted from his disciples, there was no expectation that he would return in a new physical form that they could recognize and reconnect with. Instead, he left behind relics that served as a tangible basis for disciples to continue cultivating their relationship with him even after his passing. When the first Karmapa, Dusum Khyenpa, alighted upon the notion of helping his disciples identify him in his next reincarnation, the temporary appearance of separation of lama and disciple was shown as truly illusory. As the Karmapa relinquishes one physical form in order to take up another, his relics fill the apparent interruption in the time when disciples could experience the physical presence of the lama, while providing a lasting reminder of just how extraordinary a being he is. In the case of the 16th Gyalwang Karmapa, his relics serve to demonstrate his inner nature – a veritable Buddha to the bone.

This bone relic in the shape of the Buddha was found among the ashes in the cremation stupa of the 16th Gyalwang Karmapa. It was later taken to Tsurphu Monastery, the seat of the Karmapa in Tibet, where Drupon Dechen Rinpoche showed it to a visiting American disciple and urged him to photograph it. PHOTO BY WARD HOLMES (YONGDU GYATSO)

Acknowledgments

In the course of his lifetime, the 16th Gyalwang Karmapa was photographed in hundreds of locations by hundreds of people. Until they were brought together here, each image was treasured and preserved individually for decades on countless altars, photo albums and archives around the world. Once the 17th Gyalwang Karmapa expressed his wish to produce a commemorative book of photos of his illustrious predecessor, these photos began to make their separate ways onto the pages of this book. They arrived here through the efforts of many different people, united in their wish to share their treasured images with others. Many more people participated to identify the details of each photo to include in the captions. As such, the book you now hold in your hands is the result of the combined generosity and devotion of literally hundreds of people whose lives were touched and transformed by the 16th Gyalwang Karmapa.

The production team – Damchö Diana Finnegan, Tenzin Dapel (Rahel Gertsch) and Louise Light – would first like to express our boundless gratitude to the 17th Gyalwang Karmapa for giving us this opportunity to offer our service in creating this book, and for guiding us so closely throughout the process. We dedicate any merit from producing this book for the activities of the 17th Gyalwang Karmapa, Ogyen Trinley Dorje, to spread vastly without obstacles, extending even beyond those of his illustrious predecessor, the 16th Gyalwang Karmapa.

The 12th Tai Situ Rinpoche not only contributed numerous photos, but additionally offered hours of his precious time to provide context for the photos, identifying the people, places and events depicted. Jamgon Labrang has kindly contributed photos. The 12th Goshir Gyaltsab Rinpoche contributed numerous images and also generously shared background information on photos.

At the behest of the 17th Gyalwang Karmapa, in 2010 Dilyak Drupon Rinpoche undertook a project to create the Karmapa Picture Project, supplementing his family's extensive collection of historical photos with images offered by devotees of the 16th Karmapa from around the world. Photos from this collection were displayed in a slide show during the Karmapa 900 celebrations in Bodhgaya and also appear in this book. Since then, the archive has grown to contain nearly 6,000 images of the life of the 16th Gyalwang Karmapa.

The 7th Dzogchen Ponlop Rinpoche, Sogyal Rinpoche, the 9th Dagyab Kyabgoen Rinpoche, the 8th Dorzong Rinpoche, the 8th Drugu Choegyal Rinpoche, the 3rd Bardor Tulku Rinpoche and Barmiok Rinpoche (Mr. Tashi Densapa) all kindly provided photos for this book. Khenchen Thrangu Rinpoche generously assisted in identifying lamas in historical photos. Akong Tulku Rinpoche and Khenpo Karthar Rinpoche shared their boundless knowledge and precious time in identifying various photos. We offer thanks to Master Kok Kwong for kindly contributing his memories as well as photos.

Tenzin Chonyila offered his sharp memory and vast knowledge at varying stages of this book. Achi Tsepal provided extensive caption information and suggested new sources for photos.

Tashi Tsering of Amnye Machen shared his vast knowledge and made numerous useful suggestions for photo collections to explore, and contributed photos from his own unique collection. He undertook a detailed review of the book before printing, and his copious comments greatly improved the final result.

We wish to express our gratitude to Marlies Poerschke, who singlehandedly tracked down, cajoled and coordinated the scanning of more than 700 photos of the 16th Gyalwang Karmapa in Europe. The results of her joyful persistence and boundless support can be seen on every page of the chapter on Europe, and indeed throughout the book. Ken and Katia Holmes provided invaluable support throughout the process, locating photos, ensuring historical accuracy and reading drafts of the text in the chapter on Europe.

Special thanks to Carolyn Gimian, Jeanne Riordan and Ruth Whitehead of Shambhala Archives who offered endless hours to grant this project complete access to their invaluable repository of images of the 16th Gyalwang Karmapa in North America. Mary Jane Bennett (Ani Jangchub) was tireless in her determination to ensure that activities in Canada were thoroughly documented visually. Steve Roth was pivotal in both tracking down important photos from North America and ensuring that the photos were properly captioned, and his deep enthusiasm for the book encouraged others to do the same. Les (Tashi) Usui went to great lengths to procure all the images documenting the Gyalwang Karmapa's time in Hawaii.

Thanks to Judy Lim for undertaking the collection of photos from all across Malaysia. Many thanks to Janice Lau for her extensive support through every stage of documenting the 16th Karmapa's activities in Hong Kong. We are grateful to Vicente Rafael, Professor of Philippine History at the University of Washington for identifying the historical figures in the photos from the Philippines.

We owe much to the translators who granted their permission to use their translations of oral teachings, compositions and poetry by the 16th Gyalwang Karmapa: Tyler Dewar and Nithartha Translation Network, Michele Martin, Peter Alan Roberts and Shambhala Publications for permission to reprint the translation by Chogyam Trungpa Rinpoche.

Warm thanks to Mary Young (Yeshe Wangmo) for tirelessly reading and proofreading draft after draft of the text and captions. Marlies Poerschke likewise painstakingly pored over the text. Special thanks go to Harmony DenRonden, who entered well after the project began yet offered countless hours of her professional editing skills during the final rounds. Rachel Shih fulfilled all our various wishes in the handling of Chinese texts.

We are deeply grateful to Maureen McNicholas and Peter van Deurzen of KTD Publications. Maureen was a steady and indispensable presence throughout the project, opening the KTD Archives to this project, rescanning individual photos and proofreading the text. We owe a great debt to her for undertaking the herculean task of shepherding this massive book through the complex printing stage.

Each person offering their precious photos to the archive has contributed to a fuller picture of the presence of the 16th Gyalwang Karmapa, and we wish to thank all of those who have gone to such great lengths to assist in the research of this book, granting permission to reproduce their images in this book, locating and scanning photos of the 16th Gyalwang Karmapa all over the world, and/or collaborating in other ways: Lama Karma Chodrak, Lama Denys, Lama Karma Lodro from KTD, Lama Jigme Chokyi Lodro, Lama Jinpa Gyamtso, Lama Yeshe Gyamtso, Lama Oskar Kornmüller, Lama Palden, Lama Paljor Tsering, Lama Tsondru, Lama Kathy Wesley, Ani Lhamo and Ani Zopa from Samyeling, as well as Isaac Ary, Anna Balikci, Thinlay Topgay Barfungpa, Brian Beresford, Peter Bergerson, Uma Berliner, John Mayer De Berncastle, Jeffrey W. Bloom, Adriana Bolderhay, Gita Brooke, Dale Brozosky, Cheryl Buchan, Rick Buchan, Ngodup Tsering Burkhar, Tommi Cahill, Julie Campbell, Michael Chender, Tharpa Chotron, Maia Saabye Christensen, Jim Chubb, Michael Citrino, Barbara Natanson of the Library Of Congress (Prints & Photographs Division), Bruce Cowen, Andrea Roth Craig, Dechen Cronin, Prafull Dave, Charles Dawes, Volker Dencks, Günter Denk, Peter Deutsch, Kim Dormandy, Nik Douglas, Dralha, James Elias, Michael Eisenbach, Mark Elliott, J. Ellis, Ray Ellis, Werner Erhard, Gerald Eschenbach, Law Family, Don Farber, Monique Fay, John La Ferlita, Kim Fiocca, Andrée Fontenelle, Walter Fordham, Judy Frank, Helga Frensel, Jane Friedewald, Konstanze Freihold, Ursula Füllemann, Lars Gammeltoft, Regula Gehring, Nicoline Geyer, Jo Gibson, Benny Friis Gunnø, Sonam Gyatso (Tony Olbrecht), Yongdu Gyatso (Ward Holmes), Roland Haas, Flemming Hagens, Blair Hansen, Vin Harris, John Hatch, Edward Henning, Hardy Haertel, André Hefti, George Holmes, Katia Holmes, Ken Holmes, Marlou van Hoorn, Maggie Hopp, Rachel Horner, Klaus Iversen, Anne Marie Jensen, Barbara Jones, Ernst Kainerstorfer, Peter Kalff and family, Hara Kalomiri, Alice S. Kandell, Josef Kerklau, Wesley Knapp, Günther Knoll, Mogens Knudsen, Derek Kolleeny, Renate Koller, Stan de Laat, Rinus Laban, Jerome Landau, John La Ferlita, Chönyi Lekshé, Elke Lessing, Naomi Levine, Britt Lindhe, Jean Ling, Sylvester Lohninger, Carol Luckhurst, Hal Lum, Carlo Luyckx, Thomas Ma, C. van Maanen, Fergus Macleod, M. Makepeace, Ariana Maki, Eleanor Mannika, Peter Mannox, Tashi Mannox, Maria Mercedes Márquez, Jytte Marstrand, Marianne Marstrand, Peter Marstrand, Robert McCallum, Liesl Mikura, Wayne Mitchell, Diana Levins Moore, Melissa Mouldin, Helmfried Muller, Khenpo Karma Namgyal, Panos Nanitsos, Kirin Narayan, Wolfgang Neugebauer, Karma Lhundup Neyratsang, Ole Nordstrøm, Goodie Oberoi, Rager Ossel, Wilvin Pederson, Jason Peterson, Joyce Peterson, Sotiris Polyzois, Swami Prakashananda, Helmut Preller, Priya Nelson, Swami Ramananda, Yesche Udo Regel, Rosemary Renshaw, Peter Alan Roberts, Eelko Romkema, Steve Roth, Dagmar Ruthenberg, Agata Rutkowska, Flemming Ryborg, Sarah Sadowsky, Richard Sandler, Paul Sawle, Susan Sayre, Christiane Scheibner, Naomi Schmidt, Tom Schmidt, Hugo Schuit, Claudia Schürer, Michael Scott, Karma Senge, Hanna Severin, Don Sharpe, Rachel Shih, Eric Shinn, Hudson Shotwell, Dharam Singh of www.gongsongs.com, Flemming Skahjem-Eriksen, Werner Sölch, Hans Sölch of www.trains-worldexpresses.com, Ulrike Staritz, Barbara Stevenson, Steven Stubbs, Laura Sutherst and family, Monty Sveen, Mark Szpakowski (Chronicle Project), Ken Tam, Tshering Tashi, Terris Temple, Khenpo Tengye, Lea Terhune, Per Thorup, Gelong Thubten, Karma Topden, Robert del Tredici, Achi Tsepal, Tashi Tsering of Amnye Machen, Les (Tashi) Usui, Vassia Vas, Vaike Volt, Peter Volz, Sherab Wangchuk, Jens Wilke, Rab Wilkie, Pim Willems, Siri Wingaard, Filip Wolak, Chryssoula Zerbini and Karma Zopa.

Several institutions housed important photos of the 16th Gyalwang Karmapa, and we wish to thank the following organizations for generously offering access to their photo archives: Shambhala Archives, KTD Archives, Kagyu Samye Ling, the Private Office of His Holiness the 14th Dalai Lama, Yongzin Lingtsang Labrang, and to the following for granting permission to reproduce their photos: Daily Freeman, Fyens Stiftstidendes Pressefotosamling - Odense Stadsarkiv, Huelo Stupa Organization, Ka-Nying Shedrub Ling Monastery, Karma Kagyu Buddhist Society - Johor Bahru, Kagyu Centre Hong Kong, Samye Dzong Barcelona, Kong Ngee Ngiam Temple, Kronenzeitung, Kun Chung Temple, The Open Path: A Center For Eastern and Western Studies, Stowe News Bureau Photo/Mt. Mansfield Company, Inc. and Terton Sogyal Trust.

While we have undertaken efforts to identify those responsible for the photographs we used in this book, in some cases we were unable to do so. We offer our gratitude and apologies to each of you we may have inadvertedly omitted.

At every stage of its evolution, this book elicited endless acts of generosity from those who came into contact with the project. We express our gratitude to the following kind sponsors who covered photo licensing fees and other costs incurred while producing this book: Karma Deleg Chodron, Karma Jigme Sengé, Karma Sonam Dronma, Wim van Kessel, Marlies Poerschke, Panos Nanitsos, Pieter Hoek, Khawla Shehadeh, Mitzi van Dijk, Nicoline Geyer, Ageeth Fransen-van Velsen, Ben van Ham, Pim Willems, Jan-Roelof Boerlage, Willem Storre, Jan Duin, Cora Dobma, Lila Lundquist, Mia Delobelle and Martin Schaurhofer. Les (Tashi) Usui also provided extensive support. Major work to make photos from the Shambhala Archives available was generously sponsored by Tsogyal Whitehead, Tharpa Chotron and the Chogyam Trungpa Legacy Project.

This book is available at a reduced price due to the generosity of Tai Tong Yun, who subsidized the costs of printing the book. The following kind sponsors also made substantial contributions toward printing costs: Khenpo Karthar Rinpoche, Lama Karma Lodro Lhamo, The Kamalashila Institut - European Seat of The Karmapa, Amogharaja, Benchen's Heart, Cai Shu Jun, Chan Hui Po Chu, Chang Jr-Yen, Chang Yi Chen Linda, Chen Jiefan, Chen Li Hua, Cheng Yuen Ling Helen, Ching Fu Lin, Chou Hsiao Chen, Chow Sum Yee, De Nei Er Enterprise Management Consulting Co., Ltd., Feng Fu Hua, Gu Jie, Guan Yuling, Ho Lai Yung, Hsia Yu Kun Steven, Sandy Hu and Jigme Nyima, Hu Ning, Jacqueline Ling Kiu Lee, Leung Kin Bor, Leung Kam Tong, Lai Siu Po, Liu Ping Fai, Ko Ka Chung, Ko Ka Shu, Dr. Lam Ping Yan, Lam Siu Bik Ava, Lam Mei Yuk Priscilla, Leung Chi Yuk, Leung Lap Pun, Leung Wing Keung, Li Kwok Hung Eddie, Lin Rou Jun, Lo Jia Yu Natalie, Lo Li En Ryan, Lo Shing Yip David, Lo Ying Ling Anne, Lo Yun Tai, Wen Hui, Mark Mei, Ng Sim Ching Betty, Ole Nordstrøm, Qian A Qin, Qian Qian, Flemming Ryborg, Shao Qiong, Shi Xin Fu, Shih Chin Chu, Shih Chin Hsiu, Shih Shu Hui, Shin Chen Chun, Shining Guo, Shiwei, Shyr Ching Yin Grace, Shum Wai Man, Ting Chun Yen, Tse Yu Yu, Tsui Kam Tak Andy, Reinhard Kunga Türk, Wang Shu Chin, Wong Kim Hung, Wong Miu Lok, Wu Jun Yi, Wu Si Ying, Wu Yuanyan, Wu Zhen Jia, Yin Huiping, Yu Siu Lung, Yu Tan Lee, Yuen Sum Yee and Zhao Limin, as well as several anonymous donors. The following people have made donations together with their families: Au Cheung Yuen, Ivan Au, Cheung Chun Kit, Choi Pie Yam, Nanette Ho Yuen Hung, Lee Wing Kwong Victor, Leung Wai Yeung, Christina Lin, Lin Wen Yue, Mrs. Lo, Helena Lo Hing Yin, Amy Ng Yuk Wa, Ng Kee Wah, Ng Wing Kuen, Ng Yip, Pang Ching Shun, Qiu Xian Dao, Shin Chen Shang Steven, Shin Chin Mei, Tang Mei Han, Ting Wan Kong, Wan Lai Fan, Wang Lau Po Chung, Wong Siu Yu, Wong Sze Kiu, Wu Jian Yuan, Xiao Rui Fen, Yang Wei Min, Yeh Chen Mei Hua, Fay Yeh and Kenny Yeung & Maggie Kwan. We thank other sponsors as well whose names we were unable to include here due to printing constraints.

We also wish to thank those who made it possible for the team that produced this book to devote to it as much time as they did: the sponsors of the Dharmadatta Nuns' Community for supporting Damchö Diana Finnegan and Tenzin Dapel (Rahel Gertsch) throughout the years spent producing this book, as well as May Lein Ho and KKR Loving Kindness and Compassion for their support of Louise Light.

In the course of the years spent preparing this book, so many people have helped in so many moments and so many ways that there are undoubtedly some whose names do not appear here. We apologize for that oversight and offer you our heartfelt thanks.